

The Living Church

A weekly record of the news, the work, and the thought of the Episcopal Church



LAYMEN LEARN TO LEAD

Typical of a Churchwide trend: the laymen's training conference of the diocese of Chicago, held September 23d and 24th at the Bishop McLaren Foundation, Sycamore, Ill. [see page 20].

1-1-51 67

Announcement . . .

EIGHTH ANNUAL Church School Essay Contest

Sponsored by *THE LIVING CHURCH*

Subject: "*My Vocation*"

It is recommended that a specific aspect of the subject, rather than the whole field, be selected. For instance, "My choice of a life work, and its religious significance to me"; or "Why I intend to become a priest"—or a doctor, or nurse, or businessman, or housewife; or "How to Choose a Life Work." [See L. C., August 6th.] Any suitable title may be used.

Who are Eligible: All undergraduates in Church related primary or secondary schools offering courses for academic credit (this does not include Sunday schools), except employees of the Morehouse-Gorham Company and members of their families.

PRIZES

FIRST PRIZE:	gold medal and	\$100
SECOND PRIZE:	silver medal and	\$50
THIRD PRIZE:	silver medal and	\$25

Regulations: Essays to be typed (double spaced) or written in ink in legible long-hand, on one side of the paper. Length 1,000 words or less. The manuscript must be mailed and post-marked not later than midnight, February 20, 1951, to *Contest Editor, The Living Church, 407 East Michigan Street, Milwaukee 2, Wisconsin*, and received not later than March 6, 1951. On the title page, which is to be attached to the front of each manuscript, must be typed or clearly written the name, age, and grade of the writer, as well as the name and address of the school. Accompanying each manuscript must be a statement from an instructor in the student's school that the article submitted is the original work of the student.

All manuscripts submitted become the property of the publishers of *The Living Church* and will not be returned to the writers. At the discretion of the editor, some of them may be published in *The Living Church* or elsewhere. Announcement of winners will be made in the April 15, 1951 Educational issue of *The Living Church*.

LETTERS

Clarifying Certain Points

TO THE EDITOR: I am sorry that I did not succeed in making certain points clear [L. C., September 24th] and in fairness both to the Church of England and to the Church of South India I would ask you to publish these corrections.

Paragraph 5: The agreement reached (on the Creeds) concerned Lutherans, Baptists, and the Church of South India. The Church of England has nothing whatever to do with it.

Paragraph 7: In accordance with the resolutions passed by the convocations of Canterbury and York, I or any other former Anglican, on leaving South India, could resume Anglican status. I have never stated what I would do in such an eventuality. It is impossible to answer hypothetical questions of this kind.

Paragraph 8: By the resolutions of the convocations of Canterbury and York "individual diocesan bishops, as a matter of administration may, at their discretion, allow or not allow episcopally consecrated or ordained bishops or presbyters to celebrate the Holy Communion in a church by invitation of the incumbent. Anyone accepting such permissions will, for the present, celebrate only in churches under the jurisdiction of the bishops of the provinces of Canterbury and York."

My own personal position is that, as moderator of a Church which has from the first been offered and has accepted full fellowship with our other parent Churches, I do not feel able to accept invitations to celebrate in Anglican churches under these conditions. But, since I was formerly an Anglican bishop and since I was advised by responsible persons within the Church of England that some Anglicans might be upset if I did celebrate the Holy Communion in non-Anglican churches while in England, I decided that, for the present, I would ask the authorities of our other parent Churches not to invite me to celebrate the Holy Communion. I have therefore not celebrated at all during my time in England whether in Anglican or in non-Anglican Churches. There never has been any difficulty or misunderstanding on the part of the non-Anglican Churches.

Paragraph 9: While anyone can see a difference between an Anglican and a Methodist congregation, I am bold to assert that there is an *essential* difference between a Hindu village and a Christian village and no such *essential* difference between a village to which Christ came through Methodism and one to which He came through Anglicanism.

Finally, while SPG has withdrawn its support, CMS is doing everything in its power to help the Church of South India.

(Most Rev.) MICHAEL HOLLIS,
Moderator, Church of South India
New York City.

Editor's Comment:

We welcome Bishop Hollis's visit, and the above letter, as a contribution to the development of understanding and clarity in the relations between the Church which he represents and the

Anglican communion. Unfortunately, however, as the following letter shows, further clarification leads to even greater concern that the new Church has departed from Catholic standards of Faith and Order.

TO THE EDITOR: Last week there occurred in the diocese of Indianapolis something about which I think the whole Church ought to be accurately informed, because of its vital importance in connection with issues that sooner or later our Church will be called upon to face. I refer to the visit of Bishop Hollis, the moderator of the new sect in South India [the Church of South India], and to certain very important information that he imparted to the clergy of this diocese in a clergy conference at which he was the headliner.

Bishop Hollis admitted quite definitely that there is in his opinion, as also in that of the writer of this letter, no place left in the new sect, in view of its official formularies and its settled official practice, for anyone who holds the necessity of episcopal ordination.

This seems to me to have great interest for those bishops who, at the recent Lambeth Conference, voted a belief in that doctrine and at the same time thanked God for the measure of unity achieved in South India, and said that no censure attaches to any Anglicans who deserted the Anglican Communion to join in that new sect, or who join it upon going to that country, or who accept its ministrations, including the Holy Communion, without formally joining it. It is of the utmost value to have the admirably candid admission of Bishop Hollis that those who hold the necessity of episcopal ordination cannot square their belief with the formularies and practice of the new sect.

A second point of still more importance is his equally candid admission that the so-called "reasonable liberty of interpretation of the historic Creeds" includes and was intended to include the right to deny or doubt the Virgin Birth. Bishop Hollis asserted that there could no longer be any doubt about the creedal orthodoxy of the new sect, and made much of the fact that Bishop Kirk of Oxford and Dom Gregory Dix, both usually considered pillars of orthodoxy, had expressed themselves as fully satisfied on this point. May we ask Dom Gregory, who is in this country at present, whether he was honestly informed, when he gave that expression of satisfaction, that the claimed "reasonable liberty of interpretation" covered doubt or denial of the Virgin Birth? And what about Bishop Kirk?

At any rate, the claimed liberty is flatly contrary to the baptismal vows required of every Anglican, and to the unanimous teaching of our House of Bishops in their famous pastoral letter in the early days of Bishop Manning's episcopate.

It may be added that any interpretation that involves flat denial of what is asserted is not interpretation at all, and is dishonestly called such.

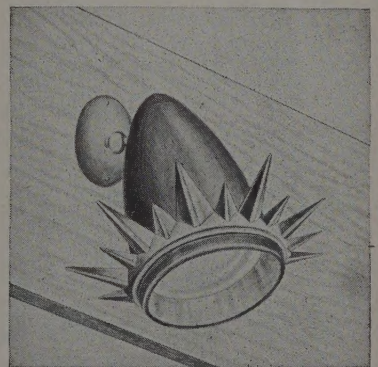
Finally, it was made clear that in the new sect Confirmation, which the New



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Collens, Willis and Beckonert, Architects

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Bread and Butter Again

None of our friends can possibly resent our taking up our usual space on spiritual matters occasionally, in order to provide "the workman his hire." This month, as the momentum of church activity gets into full speed, we wanted to again stress our unusual service to The Church. Keep on reading!

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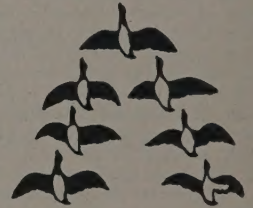
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Testament places in the company of repentance from dead works, faith toward God, baptisms, the resurrection of the dead, and eternal judgment, is entirely optional, that its place may be taken by several of the sectarian methods of admittance to Communion, and that if it is received at all, it may be administered by men below the rank of bishop, including men who have not had any episcopal ordination or even Confirmation at all, and are thus from the Anglican standpoint only baptized but unconfirmed laymen.

It will not avail anything to appeal, as Bishop Hollis tried to do, to the fact that in the Eastern and Roman Churches priests are allowed to confirm. For this is done invariably on the premise that the "essential matter" of Confirmation is not the laying on of hands but anointing with chrism, and that the chrism used must always have been blessed by a bishop.

Incidentally, may I take this occasion to ask whether those bishops who were revealed in a recent article in your columns to practice the reconfirming of those confirmed in the Roman Church follow the same practice with regard to members of the Eastern Orthodox Churches who join our ranks? If not, why not? There is a stronger reason to do so in the latter case than in the former. I have with my own eyes seen one of the men in question confirm by laying hands on two persons at a



time, and on eight persons while saying the usual sentence once. If I were a fellow-bishop I would be obliged to repeat his Confirmations, at least conditionally.

In any case, it is either incredible ignorance or else a simple case of bearing false witness against our neighbors to speak of Roman Confirmation as effected by being "smitten on the cheek." No competent Roman theologian explains this as more than a non-essential ceremony. And if Confirmation by anointing with chrism is not valid, then for many centuries there were no valid Confirmations in the entire Catholic Church, including our own Church before the Reformation.

It ill behoves those who are so lenient in judging the tragic deficiencies of the new sect in South India to become suddenly so exacting in passing judgment on a great Communion of fellow-Catholics. The fact that they are quite un-Christian in their judgments on us is not to the point, for two wrongs never make a right. Are some of our bishops ignorant that to repeat unconditionally a non-iterable Sacrament is a grave sacrilege unless certain that it has not already been validly received? The ignorant desire of the laity in question is no valid reason for such a flagrant breach of Catholic tradition.

(Rev.) FELIX CIRLOT.

Indianapolis, Ind.

The Living Church

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Things to Come

1950 - OCTOBER 1950
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October

22. 20th Sunday after Trinity
World Order Sunday.
23. Federal Council Commission on the Ministry,
at New York city.
24. Regional Institute, ICRC, at Philadelphia (to
25th).
United Nations Day.
26. Regional Institute, ICRC, at Columbus, Ohio
(to 27th).
Department of International Justice and Good-
will, Federal Council, at New York city.
28. St. Simon and St. Jude.
29. 21st Sunday after Trinity; Feast of Christ
the King.
30. Regional Institute, ICRC, at Lansing, Mich.
(to 30th).
31. Episcopal Parish School Association Confer-
ence, at Sycamore, Ill., (to Nov. 21th).

November

1. All Saints.
2. Regional Institute, ICRC, at Albany, N. Y.
3. World Community Day, sponsored by the
United Council of Christian Church Women.
8. Regional Institute, ICRC, at Boston (to 4th).
5. 22d Sunday after Trinity.
Girls' Friendly Society week (to 11th).
6. Regional Institutes, ICRC, at Toronto, Seattle,
and Chicago.
7. National Convocation on the Church in Town
and Country, at Columbia, Mo. (to 9th).
8. Regional Institute, ICRC, at Portland, Ore.
(to 9th).
9. Regional Institutes, ICRC, at Dallas (tenta-
tive) and Des Moines (to 10th).
11. Armistice Day.
12. 23d Sunday after Trinity.
Protestant Radio Commission Workshop at
Syracuse, N. Y., (to 17th).
13. Biennial Assembly, United Council of Church
Women, at Cincinnati (to 16th).
Regional Institutes, ICRC, at Denver, Kansas
City, Mo.; Sacramento, Calif. (to 14th).
15. Regional Institute, ICRC, at Los Angeles
(to 16th).
16. Regional Institutes, ICRC, at Fargo, N. D.
(to 17th).

SORTS AND CONDITIONS

WHAT HAPPENS when High Churchmen and Low Churchmen join forces for a "Liturgical Day" led by a Benedictine monk? The answer to that question was furnished last week at St. George's Church, New York, where that parish in combination with St. Ignatius' parish joined forces under the leadership of Dom Gregory Dix.

THE RESULT was a service strictly according to the rubrics and fully in accord with ancient models. It seems that the Prayer Book itself is liturgically sounder than what is made of it by the various schools of Churchmanship. More about this significant event next week.

WE SAW recently a picture of another ordination in which Protestant ministers took part in the laying on of hands by the bishop and the presbyters. A deacon, apparently not invited to join in the act, stood off in a corner with the acolytes. The ordination, of the Rev. Trevor A. Hoy, was held at Trinity Church, Columbus, by Bishop Hobson of Southern Ohio. What we want to know is, why this discrimination against deacons? Aren't they ministers of Christ?

CHURCH CIRCLES in Philadelphia have been buzzing for several months over plans for the Episcopal Hospital, owned by the Church but operated by the University of Pennsylvania. An annual operating deficit on the one hand and the ineligibility of "secular" institutions for state aid on the other hand have presented the Church's board of managers with a dilemma. By a vote of 24 to 2, and with the approval of Bishop Hart, the board has come up with the following solution: to revise the constitution to eliminate Church restrictions on the membership of the board and the requirement that a chaplain of the Episcopal Church be included on the staff; and to redesignate the annual Thanksgiving offering of the diocese, traditionally given to the hospital, along lines which would assure directly the continuation of the Churchly services which the hospital has previously provided.

FROM NOW ON the offering, which brings in from \$25,000 to \$40,000 per year, will be used (1) to pay the salary of an Episcopal Church chaplain; (2) to pay part of the hospitalization fees of clergy and their families; (3) to provide care for patients from parishes and institutions of the diocese. Bishop Hart says that it will take a larger than average offering to accomplish all three objectives.

"DIOCESE-WIDE" may not take in much area in Rhode Island, but it takes in a great many people—45,000 Episcopalians in a total population of about 800,000. A diocese-wide mission held there from September 24th to October 8th concluded with a mass meeting in Rhode Island auditorium, Providence, at which 6,500 people heard the Presiding Bishop speak on the mission's theme—"To know Christ and to make Him known."

LAST SUNDAY was "Laymen's Sunday," supported by the voluntary in-

terdenominational organization known as the "Laymen's Movement for a Christian World." It was estimated that 45,000 laymen spoke from church pulpits of various communions on that day. At St. Bartholomew's, New York, much of the service was taken by prominent laymen, including Warren Austin, chairman of the U.S. delegation in the U.N.; Myron Taylor, the former personal representative of the President at the Vatican; Lt. Gen. Matthew B. Ridgeway, Army Deputy Chief of Staff; and Representative Walter H. Judd of Minnesota, who gave the address.

SINCE this column announced that Dom Gregory Dix would be available for speaking engagements during Lent and Eastertide, it is up to us to try to find the magic words to stop the flow of requests. Every spare minute has been booked between now and the end of April, when he returns to England. His itinerary will shortly be announced.

"IN KOREA" is almost all that can certainly be said of the Bishop in Korea, the Rt. Rev. Alfred Cecil Cooper. Reports pieced together from several sources indicate that he remained at the British Legation in Seoul, "alive and well," until the UN Inchon landing, and then was taken by the retreating Communists northward, together with other ecclesiastical personages.

THE EXPRESSION "Bishop in" rather than "Bishop of" has two possible explanations: (1) that the Anglican Bishop is deferring to a previously established Roman or Orthodox episcopate; (2) that it is used for English bishoprics in territories not under the British flag. Some reader who knows better will set us right on this if we are wrong.

OUR PARISH is taking a new interest in missions, as a result of the fact that it has to raise so much more money for missions than it used to. The women, and the men as well, want to get the facts, and your correspondent does a brisk business in L.C. subscriptions after church on Sundays. There's another interesting thing about our parish—it is the only parish in the Episcopal Church that doesn't have a "unique situation." It has a half-finished parish house, the people have been hit hard by the new income tax, parish operating costs have skyrocketed, etc., etc. If this sounds like your parish, perhaps there are quite a few of your fellow-communicants who would be interested in a Living Church subscription too.

SCOOP OF THE WEEK—Morehouse-Gorham is opening a Vestment Division, which will be ready for business on October 23d on the mezzanine floor of the New York store. A similar department will be opened in the Chicago store. The line will include clerical and choir vestments, Eucharistic vestments, altar linens, hangings, embroideries, and clerical shirts and collars.

Peter Day.

LIVING THE CREED

A Study of The Apostles' Creed
By CARROLL E. SIMCOX

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Illustrated by Arthur Wragg

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Foreword by Archbishop of Canterbury

COMMUNISM and the CHURCHES contains basic and indisputable documents and facts, and from these the reader can draw his own conclusions. The countries which are examined are as follows: U.S.S.R., Albania, Bulgaria, Czechoslovakia, Hungary, Roumania, Yugoslavia. There is a further section on Vatican pronouncements.

Price, \$1.25

WORK IN MODERN SOCIETY

By J. H. OLDHAM

(Published for the Study Department World Council of Churches)

The present paper is the outcome of preliminary discussions in a small group which met in Switzerland under the auspices of the Ecumenical Institute in April, 1949, and was composed of those actively engaged in industry, and by sociologists and theologians. In relating Christianity to the secular life, it has considered the nature of modern society, including modern attitudes and incentives to work, the Christian approach to the meaning of work, and the source of a Christian doctrine of work.

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The Question Box



Conducted by the REV. CANON MARSHALL M. DAW

• In view of several statements by recent Jewish writers that Judaism has no doctrine of the fall of man and original sin, how did this doctrine arise within Christianity?

Christians frequently make the mistake of reading back their own conceptions into the religious life of pre-Christian centuries and of modern Judaism. It is, I think, fair to state that in Hebrew religion belief was entirely fluid, but that practice was and is more or less rigidly fixed. In Christianity belief has been, on the whole, fixed; but practice was at the first, and in general continues to be, quite fluid.

Judaism has but one dogma: "Hear O Israel, the Lord thy God, the Lord is one." Certainly in the first five books of the Bible, called the Torah or Law and considered by Jewish teachers to be the most important section of the Old Testament, the story of the fall of man is told in considerable detail. But the Jews seem never to have drawn from it the inference of original sin, though all the subsequent books of the Old Testament tell the story of its working out in human life.

Therefore the appearance of the doctrine of original sin in the early Christian writings is simply a part of that Jewish belief which Christians, as the true Israel, carried to its natural conclusion. One cannot but feel that St. Paul, highly educated in Jewish religion under the leadership of one of the most spiritual of all Jewish teachers, arrived at this belief in his pre-Christian period, though we cannot infer that it was taught him by Gamaliel, under whom he studied.

• Can you tell me the difference between the laying on of hands in sickness and anointing? Can one be anointed frequently?

The anointing should normally be ad-Book gives no direction regarding the minister of either of these rites, so we must fall back upon the general Catholic tradition in interpreting what is provided. The laying on of hands may be done by any Christian person and may be repeated as often as desired.

The anointing should normally be administered by a priest and should be with oil blessed for that purpose by the bishop. One should normally be anointed only

once for one sickness, though in cases of long continued illness, anointing may be repeated when there are changes of any marked sort in the sick person's condition.

• Is not the Missouri Synod of the Lutheran Church similar to the Anglican in various respects?

Liturgically all Lutheran bodies have great similarity to the Anglicans, their services being translations and adaptations of essentially the same Latin originals. Doctrinally the United Lutheran Synod approaches us most nearly, since it is more tolerant of variations in teaching and more willing to accept the conclusions of science and of modern Biblical criticism. Lutherans accept the three creeds used by most of the Anglican Churches, and their understanding of these is much like ours, until you come to the doctrines of the Church and of justification.

• What basically is the difference between Lutheranism and Calvinism?

The difference roots back into the temperamental and character difference between the founders of the two systems. Luther was a parish priest completely possessed by the love of God and human souls; Calvin, a lawyer conceived everything from the point of view of a remorseless logic. Both believed that justification (salvation) comes to man through faith alone.

"Faith, according to Luther, is the mighty operation of God's spirit in man's heart, arousing in him an unwavering trust in God's love for him. In this trust man commits himself wholly to God, relying upon no merit of his own, but only upon the redemption Christ has wrought for us in God's love."* Calvin, on the other hand, held that "by the eternal decree of God's justice sinful man deserves nothing from a holy and righteous God. He is foreordained to damnation. But by the eternal power of God's mercy some men are chosen for salvation, not for their deserving, but solely because Christ has won them that mercy upon the cross."* Those thus chosen receive the gift of a saving faith.

* P. M. Dawley, *Chapters in Church History*, pp. 140 and 147.

TWENTIETH SUNDAY AFTER TRINITY

GENERAL

NATIONAL COUNCIL

Aid for Growing Population Areas

This is a telegraphed summary of the October 10th to 12th meeting of the National Council from Miss Elizabeth McCracken. Her usual complete report will be published next week.

The National Council in its third meeting this year created from the Reconstruction and Advance Fund a fund of one million and five hundred thousand dollars to be loaned without interest to dioceses or missionary districts for capital expenditures on Church work in rapidly expanding population areas, particularly on the Pacific coast.

The period for loans is to be ten years, with one tenth of the principal to be repaid each year and restored to the Reconstruction and Advance Fund. The loans are safeguarded.

This important action grew out of a meeting of the Presiding Bishop with bishops of the Eighth Province during his recent visit to the Pacific coast.

In another action the National Council voted to add a leadership training division to the Department of Christian Education. The Department of Christian Education announced that the whole plan for adult study groups is moving forward, that the course on the *Hymnal* would be ready soon, that the course on Church history, for use with the book, *Chapters in Church History*, will be ready early in 1951.

The executive secretary of the National Council's Division of College Work, the Rev. Roger W. Blanchard, announced that a conference of students to be held the end of December will launch a student movement in the Church.

The report of a committee appointed to study the Church's mission in urban and industrial areas was presented to the Council by Bishop Nash of Massachusetts. Bishop Dun of Washington read the report from Charles Taft on the World Council meeting in Toronto last summer.

James A. Smith was elected to replace Ted Gannaway as the representative from the Fourth Province on the National Council. Bishop Whittemore of Western Michigan was elected by the Fifth Province.

Bishop Boynton of Puerto Rico vis-

ited the Council and spoke briefly.

A resolution congratulating the Presiding Bishop on the 20th anniversary of his consecration was offered by Bishop Hobson of Southern Ohio and was passed unanimously by a rising vote.

VISITORS

A Catholic Front

By ELIZABETH MCCrackEN

The Rev. Dr. Gunnar Rosendal, rector of St. Peter's Church, Osby, Sweden, arrived in Boston late in September, on his first visit to the United States. Fr. Rosendal will spend six weeks in America. He is one of the leaders of the Catholic Revival, or Catholic Movement, of the Swedish Church; and, in Europe, is sometimes called Sweden's Pusey or Keble. Through the kindness of the Rev. Anselm Broberg, rector of Grace Church, Phillipsdale, R. I., it was possible to interview Fr. Rosendal on the afternoon of his landing, before his departure for engagements in Canada.

According to Fr. Rosendal the Swedish Church is not a Lutheran but a Catholic Church. Bishops from the Church of England and from the Swedish Church (which is the National

Church) join in consecrations, "this with the actual laying on of hands." In England and Scotland, he has celebrated the Holy Eucharist not only with the Swedish Rite, but also, with the permission of the Bishops (of English and Scottish dioceses), he has celebrated the Holy Eucharist according to the English and the Scottish Rites.

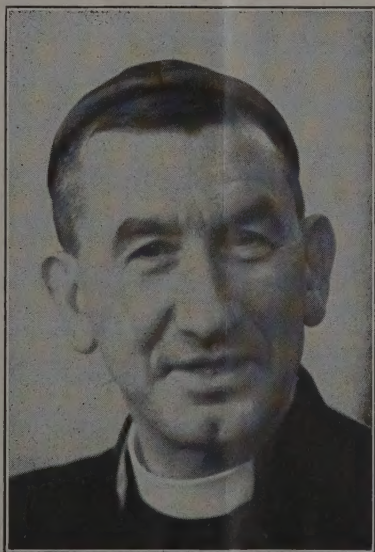
Fr. Rosendal gave an account of the unique conferences leading to his present mission. "I have three special reasons for coming to America," he said. "The first is to try to establish an international Catholic front. Earlier in this year there was a conference at the House of the Cowley Fathers, in Oxford. Old Catholics from Holland and Switzerland were there, and representatives of the Church of Ireland [Anglican] and the Episcopal Church of Scotland, members of the Swedish Church — with members of the Church of England. This was in the Easter octave. We decided to found a union, called 'The International League for Apostolic Faith and Order.'

"The membership, it was decided, was to be open only to Churches with the Apostolic Ministry; with one exception. Persons living in countries where there were no Churches with bishops would not be excluded from membership if really Catholic-minded, even if not members of a Catholic Church. I know many Catholic-minded persons who cannot join any Catholic Church because there is none where they are and where they must live. They cannot leave their countries and their families."

SPIRITUAL HOSPITALITY

Fr. Rosendal continued, "I do not say that there should be intercommunion. We would make a distinction between two things, sometimes confused. First: spiritual hospitality, which is *individual*. For example, if a Dane [whose national Church is Lutheran] should come to my parish in Sweden and tell me that he would like to communicate, I would say, 'Welcome.' Such a person must believe in the real Presence; he must know that on my altar is the Body and Blood of our Lord Jesus Christ."

"The second thing," he said, "intercommunion, is *corporate*. It can only exist between two Churches which have made a mutual resolution to be in communion, and had that resolution ratified. It is not a thing for me, or any priest,



FR. ROSENDAL: *There is spiritual hospitality and there is intercommunion.*

or any bishop to decide. Our *Churches* must decide. Therefore, I think that it is quite *wrong* to have intercommunion at an ecumenical conference, unless there have been resolutions of the Churches, ratified. If we are going to have intercommunion *without* the authority of the Churches, why have an ecumenical conference to establish intercommunion? Intercommunion at conferences confuses the truth and heretical opinions. Two opinions that are contradictory cannot *both* be true. We cannot mix together belief in the real Presence and denial of the real Presence in intercommunion between those who believe and those who deny the real Presence."

WORLD UNION OF CATHOLICS

Fr. Rosendal gave the background of the inauguration of the International League for Apostolic Faith and Order.

"At a small, private conference at Mirfield, in 1948, I proposed that a worldwide union of Catholics, of different Churches, should be formed, to give support to small groups of Catholics, to promote Catholic doctrine, and ecumenical conferences. One year later, in 1949, a group of Anglican and Swedish theologians met at St. Hilda's Priory, Whitby. There, some members of the group considered the creation of the League. At that Whitby meeting were bishops and priests of both Churches. The English rite was used for the celebration of the Holy Eucharist on one day, when an English bishop celebrated and I acted as deacon. On another day, the Swedish rite was used, when I was celebrant and an English bishop was deacon. The recognition of the orders of the two Churches makes this possible."

Fr. Rosendal spoke very seriously of the theological problems confronting ecumenical endeavors:

"There is a modern contempt for theology. I think that this is because of the liberal theologians, as they are called. To a liberal, everything is true, and everyone is free to believe what he likes. It is forgotten that it is a fundamental law, not only of theology, but also of all intellectual activity, that you cannot at the same time affirm and deny the same thing. If, for instance, you practice intercommunion, which expresses unity of belief, and therefore unity of doctrine, with Christians who have a doctrine contrary to your own, you affirm and deny the same thing. This is not only theologically and morally wrong, but it is also intellectually unsound."

COMMUNITY OF BELIEF

"What I am trying to show is that intercommunion without community of belief in the essential doctrines is against sound thinking, as it is against the order, the practice, and the tradition of the

Catholic Church in all times and places. It is not only a question for theologians but something that is obligatory for every honest person. I cannot see that anyone can doubt the Christian love shown in pointing out the value of apostolic succession by denying the equality *with* it of a ministry *without* it. Why? Because if episcopacy and the apostolic succession are invaluable, those who do not have them ought to have them. How can we expect to give them if we, who have them, do not show that we value them? The liberals make a great difficulty here."

Fr. Rosendal's second reason for his visit is to look at Church life in America, to get new impressions for the Catholic revival in Sweden, and to create new relations.

His third reason was his longing to see America and Americans.*

Fr. Rosendal said it is a great joy for him to be here. He explained, "I should like to say that my joy is because of the community of our two Churches; but it is also because we in Sweden admire your country. We look to you with a sympathy that grows stronger every year. Especially do we admire your audacious action in Korea. If the United States of America had not done what it did and is doing, the Communists would have said to themselves: 'We will conquer Korea. Then, we will try to conquer Sweden, Norway, and Denmark.' The small countries of Europe have been saved from this by your country. We have all got new confidence, and we are glad to say that we are bound with ties of gratitude and affection to this great nation, the United States."

FINANCE

No One Kept Waiting

Total payments by dioceses and missionary districts to the National Council add up to 104.3 per cent of the amount due. Therefore, reports Russell E. Dill, treasurer of the National Council, no missionary has had to wait for his monthly salary, and no institution has suffered the inconvenience of delayed remittance. Of the 74 dioceses 52 have made payments equal to or exceeding the amount due. The same is true of nine of the thirteen domestic missionary districts,

* Fr. Rosendal's itinerary: October 1st-4th, Montreal; October 5th-7th, Toronto; October 8th, Fort Wayne, Ind.; October 9th, Chicago; October 11th-12th, Ripon College; October 12th-14th, Milwaukee; October 16th-17th, Canterbury College; October 18th-19th, Philadelphia; October 20th-21st, Washington, D. C., where President Truman will receive him at the White House; October 22d-23rd, Philadelphia; October 24th-25th, General Theological Seminary; October 26th-28th, Montreal (second visit); October 29th-30th, Trinity Church, New York; October 31st to November 5th, Providence; evening of November 5th, Boston; November 8th, Baltimore; November 12th-13th, Peekskill and Cathedral of St. John the Divine; November 15th, returns to Sweden.

six of the twelve overseas missionary districts, and six of the eight provinces of the Church.

INTERCHURCH

This Turning Away

"The crisis of our times is derived from disobedience to God and disregard of His righteous laws," declared the Federal Council of Churches in its message for World Order Day, October 22d. "All nations share in this turning away from the divine principles of love, justice, and fraternity," the message said.

The message was intended for reading in churches in observance of the fifth anniversary of the founding of the United Nations. It was issued by the Federal Council's department of international justice and good will.

Besides commending the UN as a world organization providing this generation with "an opportunity to build the foundations of a more durable peace," the Federal Council in its message approved of the various combat forces in Korea serving under UN command, favored mobilizing of collective resources by the UN for establishing peace in Korea, opposed preventive warfare, asked the UN to place atomic weapons and other weapons of mass destruction under strict, international control, and hoped that the UN could take steps to insure freedom to all Korean people.

The Federal Council's executive committee approved the message as a whole. Five of the 48 members present and voting for reasons of conscience opposed the endorsement of UN military action in Korea.

UNITED NATIONS

Assembly Opens With Prayer

The United Nations General Assembly opened its fifth session with silent prayer, for the first time in the Assembly's history. An opening prayer was approved by the Assembly last fall after much deliberation. The minute of silence will hereafter be part of the regular procedure at opening and closing sessions.

General Carlos P. Romulo of the Philippines, who, as president of the 1949 General Assembly presided until a new president for 1950 was chosen, asked the delegates to observe a minute of silence and meditation as the first session began.

Ending his introductory remarks, General Romulo said, "God grant that we have the vision and the courage to discharge our awesome responsibility."

The full chamber of 600 delegates and more than 1500 members of the press and the public rose and stood for a moment in silence. [RNS]

54 Serbian DP's



AT PIERSIDE: Fifty-four Serbian DP's at pier in New York ready to start for their new homes. More than eighteen hundred persons, out of 9500 assurances, have already arrived through the activities of the resettlement committee of the Serbian American Orthodox Church.

NORWAY

Dr. Berggrav Resigns

Dr. Eivind Berggrav, Bishop of Oslo, and primate of the Norwegian State Lutheran Church since 1937, has announced that he is resigning because of ill health.

Dr. Berggrav, who is 66, would ordinarily have remained in office until reaching the retirement age of 70. However, he has been in ill health for some time and recently his condition has become worse.

Bishop Berggrav is one of the six presidents of the World Council of Churches. [RNS]

KOREA

CWS Supplies Arrive

Some 523 tons of Church World Service relief supplies have reached Korea and are already being distributed by field personnel.

In addition, \$100,000 worth of cotton, clothing, bandages, shoes, and food is being provided for United Nations relief forces working in Korea.

Dr. Henry D. Appenzeller, new CWS director for Korea said, "With New England type weather prevailing, I am most eager that we get organized before zero

temperatures arrive." An expanded relief program, he said, is urgently needed in the provision of housing, heating, clothing, and feeding. He added, "what we have cares for only a fraction of the need. Our service group will have a hard time deciding who are the neediest in the mass of suffering."

Dr. Appenzeller said that the Church World Service relief team in Korea has a nucleus of four pastors working without salary. He said that though more would be joining and that Red Cross doctors are being sent to Korean refugee camps these do not begin to cover the field. [RNS]

SYRIA

No State Religion

Syria is not to be a Moslem state. A large majority of Syria's constituent assembly amended the new constitution to make Islam the religion of the president, and the Islamic Fiqh (ancient jurisprudence) the principal source of the State's legislation. The clause which Moslems proposed to insert in the constitution would have made Islam the state religion, and Greek Orthodox and Roman Catholics protested against this [L. C., June 4th]. The Moslems succeeded in adding to the constitution's preamble a paragraph which declares

"the majority of Syrians being Moslem, the State declares its attachment to Islam. . . ." [RNS]

FINLAND

Istanbul vs. Moscow

The Orthodox Church in Finland has decided to continue to recognize the Ecumenical Patriarch in Istanbul as its canonical head, rather than the Patriarch of Moscow, according to the *London Church Times* of September 1st.

ENGLAND

New Translation

The Joint Committee of the Churches, which is responsible for the new translation of the Bible, reports that all the books of the Bible have now been allotted to draft translators, according to the *London Church Times* of September 1st.

The Anglican representation on the joint committee consists of the bishops of Durham, Oxford, and Truro, the deans of St. Paul's and York, and the Rev. Professor R. V. Sellers.

AUSTRALIA

Tom-Toms for the Enthronement

When the Rt. Rev. John Hudson was enthroned as Bishop of Carpentaria in the province of Queensland recently, a tom-tom and native songs replaced the usual Church music. Reuters reports that Torres Straits islanders, singing in their tribal tongue and wearing primitive tropical clothing, made a striking contrast to the Bishop who is six feet and two inches tall, and wore red and gold vestments. In order to make personal visits throughout the vast area that is his diocese the bishop will use native luggers, specially equipped automobiles, and planes.

AFRICA

Coptic Bishop Consecrated

Archpriest Ayyoub Beshoy was consecrated Coptic Bishop of South Africa and Nigeria at St. Mark's Cathedral, Cairo, by Coptic Patriarch Amba You-sab.

The consecration rites were performed only a few days after the South African government had approved the nomination of an Egyptian priest for the Coptic Orthodox communities of South Africa.

On the same day the Patriarch elevated the Bishops of Luxor (Upper Egypt), Khartoom, and Omdurman (Sudan) to Archbishops. [RNS]

The United Nations Turns the Corner



CTOBER 24th marks the fifth anniversary of the United Nations as a going concern. We hope the birthday will be widely celebrated, not only in this country but throughout the world. For we agree with British Foreign Secretary Ernest Bevin that the UN has "turned the corner." It is well on the way to becoming the genuine organ of international peace and co-operation it was intended to be.

In Berlin, United Nations Day will be celebrated by the ringing of the Freedom Bell hung from the Rathaus tower near the dividing line between the American and Russian zones; and in countries behind the Iron Curtain the symbol of the bell will be chalked on sidewalks and fences, as a symbol of the free spirit of men who cherish it in the hearts even under totalitarian governments. In Western Europe, North and South America, and elsewhere appropriate ceremonies will honor the UN birthday. In many churches, this Sunday or next, the day will be commemorated by appropriate prayers and sermon references.

It is of course the united action on Korea that is the greatest achievement of the United Nations to date. Despite the opposition of one of the most powerful permanent members of the Security Council, the UN has been able to act with truly remarkable agreement in mobilizing the public opinion of the non-Communist world to resist armed Communist aggression in that critical area. And if the United States has had to bear the brunt of the fighting and to suffer the inevitable casualties, she has nevertheless done so not as a single nation but as the spearhead of the majority of the nations of the world, carrying out the policies formulated in the United Nations organization itself. That is a long stride forward in the unification of the free world.

But the action on Korea is not the only notable success that has been achieved by the United Nations. The admission of Indonesia as a member state marks progress in another troubled area of the world. In the economic field, UNESCO has made an excellent beginning, with the less publicized but highly important work of the economic commissions for Europe, Latin America, and Asia. The whole question of Human Rights has been brought into the open, with a notable declaration and a somewhat less adequate draft of a covenant which, despite some inadequacies, is nevertheless a real move in the right direction.

If the United Nations has been less successful in dealing with some other problems, such as the status of Jerusalem, it should be recognized that a good

deal of progress has been made even in these areas. Through the efforts of the UN mediator, the Israeli-Arab war was brought to a close. While an uneasy truce is not as good as a lasting peace settlement, it is far preferable to open warfare, and leads to the hope of a fair settlement in future.

Similarly the impasse in regard to reduction and control of armaments, both atomic and conventional, is not to be considered wholly a failure, for world attention has been focussed on this primary problem. If any progress is ever to be made in this area, it will be possible only through the meeting of minds in the United Nations.

Looking toward the future, the next step must be the strengthening of the United Nations itself, so that it may more adequately reflect majority world opinion. The united action on Korea could not have been achieved but for the "fortuitous circumstance" that Soviet Russia was boycotting the Security Council and was thus not present to exercise its veto. Too late Russia realized that it had cut off its nose to spite its face, and returned to slow down and hamper united action as much as possible.

Whether or not the answer to the veto is to be found in a stronger General Assembly remains to be seen. But the test of the United Nations will be found in whether or not it is able to reform its own organization in such a way as to make majority decisions possible and effective. The fact that this will have to be done over the obstructive tactics of one of its principal members will make the task extremely difficult, but not, we hope, impossible. We are not prepared to subscribe to Mr. Hoover's demand that Russia be excluded from the United Nations; to do that would be to reduce the UN from the status of a world organization to that of a military and economic alliance, and that would be a backward step.

When the General Assembly opened its fifth session at Lake Success, September 19th, it did so for the first time by observing a minute of silence for prayer or meditation. This step, small in itself, dramatizes the interest and the influence of religious bodies, and particularly of the Christian Churches, in the United Nations. For the step was taken as a result of requests from religious groups all over the world, who believe that unless the sovereignty of God is recognized the peoples of the world cannot find the way to a peaceful world.

Five years is not a long time in the history of the world, and we cannot expect the United Nations to prove itself fully in less than one or two generations;

but it is significant that in its five years the UN has mediated one war (in Palestine), checked another (in Indonesia), and repelled an act of armed aggression (in Korea). The old League of Nations did not accomplish comparable results in its 20 years of existence.

So, while it is easy to point to the failures and shortcomings of the United Nations, and to point out the multitude of unsettled problems that still bedevil it, the fact remains that genuine progress has been made toward effective international action, in the face of the greatest ideological conflict since the Dark Ages.

In the providence of God, all things are possible. We pray that He will increasingly use this instrument of international coöperation to guide the nations of the world into the way of justice and truth, and to establish among them that peace which is the fruit of righteousness, that they may become the Kingdom of our Lord and Saviour Jesus Christ.

After Korea — What?

THE Korean war is not yet over, but it is to be hoped that it has entered its final phase. Unless Soviet Russia or Communist China actively intervene, the North Korean resistance must soon collapse, and the military phase of action in that area will cease. We — the United States and the United Nations — will have won the war. Then the question will arise again, will we win the peace?

We hope that this question was high on the agenda of the weekend conference of President Truman and General MacArthur. We hope also that it is in the forefront of the thinking of our State Department and our representatives in the United Nations. For the whole world, and especially the peoples of Asia, will be watching to see what is going to follow the military victory in Korea.

We have yet to discern a real Far Eastern policy on the part of our government. It is high time we formulate one, on a bi-partisan basis, and announce it to the world. And it is of utmost importance that it be at once realistic and idealistic; not based on simply maintaining the status quo or keeping in such power as they have the remnants of reactionary governments.

Probably we can't expect much until the November elections are over. But is it too much to hope that before the end of the year the President and the State Department will take the American public into their confidence, and set forth an answer to the question: What is our post-Korea policy in the Far East?

War Criminals

THE shocking revelations of mass murder perpetrated by the retreating Communist armies in Korea point up anew the brutality of which unregenerate man is capable, even in this 20th century. There

have been some indications that similar indignities, on a smaller scale, may have been committed by our South Korean allies. We hope that, in spite of the confusion inevitable in wartime, it will be possible to identify the major war criminals responsible for these crimes, and in due time to bring them to book as the war criminals that they are.

It is never possible to humanize war, or to make it conform to Marquess of Queensbury rules. But the massacre of civilians and prisoners of war is a crime against humanity that must not be left unpunished. The responsible leaders, military or civil, must be ferreted out and brought to justice.

Finished Business (We Hope)

IT all started so innocently.

Last spring we published an editorial entitled *Our Editorial Principles* [L. C., June 11th]. It was rather a domestic editorial, devoted to restating the underlying principles on which the editorial policy of THE LIVING CHURCH has been based for half a century.

The *Southern Churchman* seized upon one sentence and tore it out of its context. The sentence, rather banal by itself, was: "The Catholic Church is the Church of God." Are Methodists, Presbyterians, and other Protestants members of the Church of God? asked the *S. C.*

In our issue of August 13th we gave the obvious answer, an unequivocal "Yes." And we asked the *Southern Churchman*: "Are Anglo-Catholics members of the Episcopal Church?" If so, we asked further, why does the *S. C.* encourage attacks on them in its columns?

Now the *Southern Churchman*, in its issue of September 9th, gives its reply. "The answer," it says, "is an unqualified, 'Yes.'" But the *S. C.* goes on to qualify its unqualified yes, and says it is glad we did not ask "what kind of Episcopalian the Anglo-Catholic is." Dean Beekman has answered that in a recent issue of the *Churchman*: The Anglo-Catholic, he says in effect, is a sneaky individual who is trying to bootleg the Latin Mass into Episcopal churches. The *Southern Churchman* is, we are happy to say, more urbane; we are confident that it would not admit such an absurd charge to its columns. Rather, says the *S. C.*: "We are against all lawlessness within the Church, whether it be found within the sphere of radical Anglo-Catholicism or of radical Evangelicalism; whether it be in the introduction of forms copied from Rome and contrary to our laws, or in the eccentricities of individualists who mangle our forms of worship given in the Book of Common Prayer according to their own will and pleasure."

We agree 100% with this statement of the *Southern Churchman*. We don't know why that periodical entitles its editorial: "Unfinished Business" Is Still Unfinished. It's finished business, as far as we're concerned.

Sainthood is

Everybody's Job

TO Christians in this world the saints mean two things: they are at once our examples to follow as from afar and also co-members with us in the living Body of Christ. We have a double relationship to the saints — one to them and *with* them.

I

First, we are "encouraged by their examples." The saints are not *prima donas* of the Christian faith, exhibiting spiritual gifts that we cannot hope to share. They are rather, as the Epistle to the Hebrews puts it, a cloud of witnesses in the race that is set before us. As such they strengthen in us the virtue of hope, that, as Christ has won in them the victory over self and sin, so will He at long last win the victory in us.

To us, as to St. Paul, St. Augustine, St. Francis, comes the command of Christ, "Be ye therefore perfect." The way of all Christians is the way of perfection. For the saints whom we honor in the Church Triumphant, that way is now the joyful knowledge and love of God in a fullness we cannot guess. For us, the way of perfection is still the dogged march of battle, of constant encounter with the enemy and our own self-love; sometimes, for a while, it is the way of bitter failure, when we trust in our own strength. But through Christ and His Church it is a gradual victory.

What can the saints show us by their examples that will aid us in fulfilling our vocation of perfection? In the first place, they give us courage to make even the beginning. The saints, like us, started as plain human beings. For saints are not born, like geniuses; they are made — made in infinite patience out of reluctant humanity by the power and love of God. There are no special talents for sainthood; there is no easy, occult secret whereby we may be suddenly initiated into sanctity. It is useless to look for such alibis to excuse ourselves from holiness. If we are not especially religious by temperament or inclination, neither were many of them.

St. Theresa looked toward the life of prayer with fear and dread; St. Francis began as a carefree reveler; St. Augustine as a self-sufficient scholar. All had their passions and their native inertia; all found it easier to indulge the body than to discipline the soul; all, like us, desired the good opinion of the world and found flattery sweeter than the truth.

From such unprepossessing beginnings as our own, from the unpromising frailty and homeliness of common flesh and

blood (with its temptations and its natural carelessness), the immaculate work of Christ in souls begins. It begins where His own incarnate life began — in the substance of a human body, in the discipline of the carpenter's trade, in the wilderness of temptation. Farther back even than that, it begins in the everlasting love of God for just this humble humanity that is the shared possession of us all.

BEGIN HERE

That love, of its generosity and compassion, will accept any kind of *offered* life, whether it be a life of many talents or a life of the most restricted natural gifts. The love of God has made saints out of fishermen like St. Peter and St. Andrew; out of tax-collectors like St. Matthew; out of housewives like St. Martha; out of great scholars like St. Thomas Aquinas and St. Augustine; out of peasants like St. Joan. In the galaxy of God's saints one star differs from another. For to a loving Father the very manifold variety of His creatures is of beauty and worth. His kingdom is no bland monotony of uniform and pious sameness. In it, any star will shine, if only it reflect the light of Christ.

If, then, we would begin the long, slow journey to perfection, we must begin where the saints began — in humility. But it must be, like theirs, a true humility. That ugly caricature of humility that in its own pride longs for greater gifts, a worthier vocation, or a more spiritual disposition, will not do. The utmost we can offer as our share in Christ's creative work of love is ourselves. We must start with what we have and are; with the peculiar gifts, the individual nature, God has given us. We must say with the Psalmist and Saint "I will praise God with the best member I have."

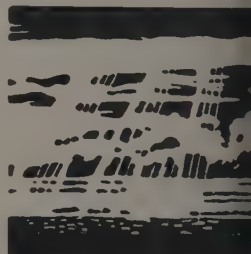
St. Francis offered to God his natural, exuberant love of man and of all other creatures, and God transformed it into holy charity; St. Augustine offered his great powers of intellect and intuitive understanding and God used them in the enrichment of the Faith. St. Peter and St. Andrew were called from their nets to bring patience, that hopeful waiting through long hours of "taking nothing," and to use that same patience to catch the slippery souls of men. St. Mary of Bethany brought quietness, the ability to be still, to listen and adore.

Each is called to begin in humility

where he is, and to bring the best gift that he has. If we are not saints, it is not because we do not have their gifts, but because we keep for ourselves the gifts that we have, or waste them in perpetual envy of the gifts of others. The call to sainthood is direct and immediate; it says: Begin here. Follow me.

EXCESS BAGGAGE

From the saints we learn, too, a sterner side of sanctity. In their lives we not only see how the love of God can change natural gifts into holiness. Some impulses it completely roots out: St. Francis' fastidiousness that made him turn in revulsion from the leper's corruption; St. Augustine's intellectual pride; St.



Martha's cumbered, anxious busyness; the spiritual ambition of St. James and St. John to sit on the right hand of Christ in His kingdom — all these had to be ruthlessly eradicated before a purified life could be offered to God.

God's grace not only transfigures His natural gifts to man; it also *converts*. Painfully, and often at the cost of much suffering, our God (who is a consuming fire) burns out the dross to make the offered life immaculate. Moreover, He not only stamps out sin; He demands also the sacrifice of all that is an obstacle to the love of Him. The lives of the saints show that in the way to holiness not everything can be taken along. Some of ourselves, some of what we have and love, may be excess baggage, and the saint must move swiftly to do the will of God. Or (to quote Hebrews again) we must "lay aside *every weight*, and the sin that does so easily beset us."

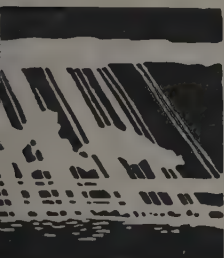
The history of the saints is the history of conversion from favorite sins and the



BRIGHTNESS an

By Me

sacrifice of rival loves. St. Francis had to leave father, friends, and heritage, the whole courtly life of generosity in which he gave his cloak to a beggar and his songs to the entertainment of others, and become a beggar, a receiver who took what his own vanity had so loved to give. St. Paul had to leave all those things which must have been meat and drink to the life of a Jewish intellectual: he left the congenial and brilliant society of the Sanhedrin, with its wisdom and prestige, for the untutored company of fishermen and slaves; he had to abandon the proud, jealously guarded tradition of the exclusive Jew, and seek and suffer for the Gentile brother he had believed unclean and vulgar. St. Joan left the peace



of field and flock, the simplicity of prayer and vision, for the clash of battle and the intrigue of court.

Only God can see how much, in the lives of those small, unknown saints-in-the-making, has been painfully but gladly given up, left behind, and lost for Christ's sake. Of one thing only we may be sure: Christ's word has been fulfilled in them and will be fulfilled in us. Wherever in the lives of the saints we see the light of Christ, we see also the marks of His passion and the shape of His cross. For us, too, the shape and weight of the cross we must bear is the shape and weight of whatever stands between us and the unreserved offering of ourselves to God. In our hearts, each of us knows what it is. With the saints, let us begin here.

Thus from the saints we learn the unselfconscious humility that offers the small measure of self to the fullness of God; we learn the patience that, through suffering and temptation, yields itself to

the purifying cross of Christ; we learn simplicity and singleness of heart that lets go all that is irrelevant, however pleasant, and endures the separation from every rival love, however rooted and strong.

MASTERS IN THE ART OF LOVE

All this, however, is only the beginning: the end of holiness is not the self's busy accomplishment for God; nor is it even, primarily, the purification and perfection of that self. The essence of sainthood is neither service, nor purity, but love. It will not matter what we learn from the examples of the saints, nor what we do in imitation of their virtues, unless we catch the contagion of their charity. For they are not only righteous men made perfect; they are the eternal lovers of God.

Through all their differences in temperament and their manifold achievements, their lives witness to the single truth stated by St. John of the Cross: "The soul lives by what it loves rather than in the body which it animates." In the final analysis we shall all become like what we have truly cherished: the miser is but the perfection of his love of gold; the poet, of his love of beauty; the patriot, of his love of country; the saints, of their love of God. Above all else they are our masters in the art of love.

From St. John's and St. Mary of Bethany's quiet adoration, holding itself in unhesitating stillness before the presence of the Beloved, we learn to love with heart and mind, to contemplate and receive the endless love of God. From St. Peter's headlong passion and energy, that yearned to gather the whole world and lay it at the feet of Christ, we learn to love with all our strength, until all labor is the translation of love into the stuff of life. From St. Francis we learn, even with our own blurred vision, to detect the signature of love in all creation, from the splendor of sun and moon to the simplicity of earth and water. From them all we learn that there is but one way to achieve this love of God to which all men are called as lovers—namely, through the Christ in whom He is revealed.

HUNTERS OF CHRIST

Here is the secret of the endless charity of the saints—in their tireless and stubborn search for Christ. The saints did not learn to love their fellow-men

by looking at *them*. Theirs was not the pale, humanitarian shadow of charity that endures its brothers by glossing over and disregarding ugliness, or by excusing sin. The saints were not sentimentalists, seeking a pretty feeling of universal good will. They were spiritual realists, who knew that if we look only at our brothers we shall find in them the mere disheartening reflection of ourselves. On their faces we shall see the ugly shadow of our own pride and injured vanity, the kindred lines of sensuality and self-indulgence, the pinched tightness of our own selfishness and lack of generosity.

The saints knew that we can never even begin to see our neighbor save through the glass of our Lord's humanity. Their charity was strong enough and their pity deep enough to detect everywhere, beneath the weary and ravaged countenances of men, the indwelling image of the face of Christ. They knew what St. Francis learned (at the cost of more self-forgetfulness and love than we can guess), that even in the ruined face of the leper that likeness is never completely erased. They could love all men dauntlessly only because through all the tangled wilderness of human need and suffering they were the hunters of Christ. They found and served His poverty in the sufferings of the poor, His homelessness in the wandering and outcast; they saw the hidden years in the carpenter's shop at Nazareth in every small, anonymous life of faithful toil.

SAINTS AND SINNERS

Because they so loved Christ's humanity in all men, they hated sin with a vigor that makes our shrill criticism and petty judgment seem small and mean. For every stain and blotch of evil was to them a scar upon the nature He had worn and honored. The drunkard's excess and the adulterer's impurity were the desecration of a body designed by love to be a temple of the Holy Spirit. The isolated self-absorption of pride was an insult to the humility of Christ. They knew more sharply than we the cruelty and oppression and scorn which men have heaped upon other men, but in the sufferings of the victims they saw the passion of Christ writ small, and in the evil of the oppressor, the waste and distortion of love itself. They could not condone and excuse in a sentimental parody of love; they could only labor in tireless compassion to repair the ruin men had wrought upon the loving work of God.

If we would follow the saints as our examples, we must learn of them the double vision of charity; a vision which sees, with a clarity made perfect through the love of Christ, the whole outrageous disfigurement of sin; yet a vision which is swift as that same love to see and cherish the smallest promise of restoration. To this endless task of restoring spoiled humanity, until it should show

71 BRIGHTNESS

alker



forth again the image of the Christ, they gave their lives.

II

The relation of the saints to us is not merely that of external models to copy. Such a relationship is lifeless and dead. Our relation *with* the saints is a more vital and living one. Indeed it is a kind of life: the shared life of those in whom Christ lives. We are, together with the saints, the branches of a common vine, the members of an organic body. We are one communion and fellowship. With them we lift one hymn of praise; we work one labor of intercession; we offer one corporate sacrifice.

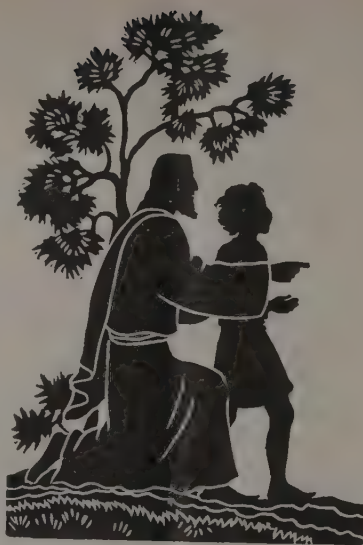
First of all, we are in communion with them in our private praise and adoration. All of us in our occasional best moments know the one pure desire of a Christian — that God be fitly praised and magnified according to His majesty and glory. In such moments we also know thanksgiving that our God does not depend upon our feeble adoration for His praise. His praise is endless, the ceaseless activity of saints and angels, who behold His beauty and know life and love in His worship.

Their act of praise goes on forever, whether we sleep or wake, whether we participate in it or neglect it. But at any moment we may enter it in our prayers, joining our worship with the purer praise of all the heavenly hosts. The prayers of love which we make, often in weariness or self-absorption, so weak and wavering, sometimes so full of distractions that they barely interrupt our preoccupation with ourselves and the cares of this world, are joined with the triumphant adoration of the pure in heart, the single of mind, the perfect in charity.

In a great symphony orchestra all the many violins give only the volume of two violins; the difference is not in the size of the tone, but in its color and quality. So our private acts of adoration and love are, perhaps, undetectable in the eternal *gloria*, so much smaller than the praises of heaven as to be inaudible to any but the attentive ear of a loving Father. Let us praise Him that they do not sound alone, but that He is indeed fitly glorified, and that our "Glory to God in the Highest" enters His presence, borne above our earthiness by the devotion and love of His saints.

THE HIGH NOON OF PRAISE

Even more than our private prayers, our corporate worship brings us into communion with the saints. As John Donne says "That sun which has risen to you at home in those private motions (prayers) hath gone on in his course and hath shined out here in the house of God." The Mass is indeed the high noon of all our devotion and praise. In the Sanctus we join "with angels and archangels and with all the company of heaven" in the Church's own act of



praise. Here we are in communion with the whole Church, because here we are in communion with Christ who is its life. He who is the "fair glory of the holy angels" becomes our daily bread. He in whose nearer presence the saints rejoice, dwells, though veiled, among men. Here we may cry with all whom He has redeemed, "I have found Him whom my soul loveth."

With the saints we also share one common labor of intercession. For in intercession as well as in prayer and in communion the threefold Church is one, joined (in the common work of prayer for others) with the eternal intercession of Christ. We pray for one another here in the Church Militant; we pray for the holy dead in the Church Expectant; we invoke the intercession of the saints in the Church Triumphant. Each from his own place in the Body of Christ follows, according to his charity, the example which our Lord gave in His words to Simon Peter: "Simon, Simon, Satan hath desired to have thee . . . but I have prayed for thee, that thy faith fail not." Of our meager charity and affection, we pray for one another "that our faith fail not." And we also believe that the saints of their more perfect charity so pray for us sinners. Those who on earth shared Christ's sufferings and bore His cross and are now made perfect in His victory, share also His eternal intercession for the world.

We have this doctrine in the theology of the Church. But if it is not to be merely dogma in a book or words in a missal, we must also have the experience of it in our prayers. The eternal labor of intercession, like the eternal hymn of praise, goes on forever, with us or without us. But we may avail ourselves of it whenever, of our humiliation and need, we ask the saints "to pray for us sin-

ners." If we do not so ask, perhaps it is because we know neither the saints nor our own true need.

Perhaps we are carrying reluctantly and against our wills a cross that we did not choose and that seems too heavy to bear. We may ask the prayers of St. Simon of Cyrene, who had placed upon him in force and violence our Lord's own cross, and whose grudging will was changed by the power of that cross until he carried it not through compulsion, but through love. Perhaps we are harassed housewives, who have forgotten in our anxiety, hurry, and self-pity our true vocations to make of our homes a place where Christ may dwell. We may ask the prayers of St. Martha, who, through the chastening love of Christ, transformed the harassed household at Bethany into a place where He could enter and abide.

When in fear of the world's ridicule we would deny our Lord and say we are none of His, we may ask the prayers of St. Peter who denied His Lord for the good opinion of a serving-maid. When we are distressed by doubt and lack of faith, we may ask the prayers of St. Thomas, whose vacillation could be healed only by the very wounds of Christ. We, in our weakness, seek the prayers of those whose strength was made perfect in just such weaknesses as ours, that they hold us steady by the power of their intercession before the strength of God.

Above all, we may invoke the aid of the saints in our own labor of intercession for those we love. Surely those who say, "We need no saint to pray for us; we can do our own praying," know little of the self's heartbreaking poverty when it would pray for others. It is when we would carry before the love of God those whom we love best and whose souls are dearest to us that we know our own pitiful inadequacy and dependence in prayer. If we know not what to ask of God for ourselves, how shall we ask for those who in our flickering moments of true charity are dearer than ourselves?

Between us and our prayers for them stands all that hypocrisy in us which judges them, all our proud sensitiveness which is hurt by them, all our desire for comfort and appreciation which makes us desire for and in them those virtues which shall most satisfy ourselves. We have neither the charity, the wisdom, nor the humility to hold them up to God in that powerful intercession that begins in the forgetfulness of self and in the pure desire that God's will be done in others as in us.

We should indeed despair were it not for the knowledge that, as we do not praise alone, we do not intercede alone. The eternal passion of Christ intercedes for them, and linking that intercession to our own, is the selfless intercession of the saints in whom that passion has won the eternal victory. If we cannot pray aright

for those we love—and we cannot—we in our selfishness may ask of the saints in their charity: “pray for us sinners that we may truly pray for those we love.”

SELF-TRANSCENDENCE

Finally and above all, we are in communion with the saints in one common, corporate offering—the sacrifice of Christ. Throughout our shared praise, thanksgiving, and intercession we do not plead our own merits nor offer merely our own meager self-oblation. Nor do the saints of their more perfect love and humility plead and offer theirs. In their lives here they offered to all the full measure of themselves, but only that they might offer Christ. For those we love, for our own ultimate purification and perfection, for the health and well-being and glory of the Church, they and we offer the life and passion of our Lord, the one perfect and sufficient gift, which through His compassion and mercy, becomes also ours to offer to the glory of the Father.

This pleading of Christ's passion is not only our common act of atonement for the burden of sin; it is also our highest act of love, the crown and consummation of all charity—the saints' and ours—the true peace of heart that stills the tension and yearning of our hidden life of love. The Church militant in the Mass, the Church Triumphant in radiant adoration and immediate knowledge, fulfils the irresistible demand of all love, sacred and profane—the urge to make a gift worthy of the beloved.

This desire which begins in self-oblation ends in self-transcendence. Like the saints we offer self, but only that we may offer Christ. Our charity comes to maturity and abides in peace only when it goes beyond all the defects of the offered self, to find its true gift in the passion of our Lord. Those who have made Christianity the religion of personal self-sacrifice have but half understood it. For love is not only self-surrender, self-sacrifice, and self-fulfilment through giving. The crown of its glory is self-transcendence.

OUR OWN POVERTY

We have all seen the shadow of this self-transcendence even in the narrow sphere of human affection. In charity, we have met the full measure of the selves we must pay and give for those we love, and have known in our hearts that those selves are not enough. Never in all our striving and gradual perfection will they be enough. For the self that is adequate to its love knows not love. So, as lovers seeking a worthy gift for the beloved, we borrow the poet's words and the craftsman's jewels to convey the love that is too great for us.

As parents we scour the world for all that is lovely and of good report to in-

crease and embellish the mean offering of ourselves for our children. We borrow all that learning and art can offer and all that the other selves of friends, teachers and relatives can add, to enlarge the gifts we would bring for the delight of our children's hearts. So, too, we give to friends the books that delight us, the humor that cheers our own dull mirth, seeking to share with them all that stretches our own narrow selves. For the first lesson we learn of love is our own poverty.

But how much greater is our poverty in that moment when we first feel the faint prick of love of God. For Him we have truly no gift at all. The air we breathe, the earth that supports us, the souls about us who are our companions and fellow-travellers, even this very mysterious force of love that troubles and fulfils our inmost natures, all are the gifts we have already received from Him. It is not only that we have nothing to offer to make up for our sins; it is that we have nothing of our own to offer to express our love. We have no choice but, like St. Francis, to take poverty for our bride. All the riches, even those very selves which we are commanded to offer as our “reasonable service,” belong already to the Beloved. We stand, in our poverty, blessed with the impulse of love which is His mark upon us, still desiring, for love's sake, to make a gift that shall be worthy.

THE ONLY WORTHY GIFT

But He who has added unto us all these other things knows not only our poverty, but the desire of our hearts. Of His mercy, He gives us also the gift, an immaculate offering which we may present before His purity. Once only—in Christ—was a Self sufficient for the love it would express. With the saints we must offer ourselves, but only that

we may offer that Self. The ultimate charity of the saints lies in the purity of heart with which they offered and now offer that one perfect and sufficient sacrifice. Their poverty was all for this; that having naught of their own to offer they offered the riches of Christ, and that, in true love, they offered no man less than this. We join them, not only in praise and in intercession, but in offertory, offering together to God in love and humility the only worthy gift—Himself.

We have spoken of the saints as our examples and patterns, and as co-members with us in the Body of Christ. But something eludes us still: it is their splendor. The feast of All Saints calls for lights and music and incense. Even in their earthly lives, despite their poverty, their humility, and their homelessness, despite the scars of suffering and the lined weariness of their faces, there was a dazzle about them. What they are in the Church Triumphant we can only dimly guess. But through all the collects for the feast, throughout the Book of Revelation, in the very upward lift of our hearts as we honor and reverence them, one thing is clear. They are a part of the Church's adornment. Patriarchs, prophets, apostles, martyrs, confessors, and virgins, they sparkle among the creatures of God like a cluster of stars.

When we look more clearly we see that the splendor is not their own. It is a reflected glory, deriving from their nearness to the Sun. They shine and glow with radiance because they reflect the light of Christ. The beauty of their lives, even here, lay in their marvelous transparency. Men looked at them and the beauty of the Christ shone through. Knowing that we have no light of our own, they were content to be continually illumined. Now in the Church Triumphant, light perpetual shines upon them, and their brightness answers brightness as love answers love. Each in the way for which his individual capacity was formed gives back in joy and praise and adoration the light that he eternally receives. They are filled with His glory.

It is with such creatures that we are in communion in the Church of Christ. We look at them and honor them, yet know that this is the splendor for which we, too, were made. We are not creatures of darkness but sons of light. Once that light took on the wax of human nature and burned among us. It burns in us in our communions. It dwells in us through grace. It shines out to us through the transparent holiness of the saints. The opaqueness of sin and the obscurity of self dim it within us, but through the Church and its sacraments, it shines upon us still. Now at the feast of All Saints our desire for it is once again strengthened and steadied as, together with the whole Church, we say “let the glorious majesty of the Lord our God be upon us.”



Trek into Untried

Tet

By Robert Stevenson

Department of Music, University of California

EVERY clergyman who believes in using perspiration as well as inspiration, every Church School teacher who prepares his lesson, and every serious student of Scripture has at one time or another used a Bible concordance. A Concordance gives all the Scripture passages in which a given word is to be found. How valuable such a work may become only the student who is trying to master the Biblical teachings on faith, hope, charity, or any other large spiritual issue can know. In a concordance every shade of meaning, like the myriad facets in a fine diamond, glows with the light which only comes when the same gem is turned toward the light from several different angles.

Four hundred years ago the same printer who published the first Book of Common Prayer (and who also published the Great Bible) brought out in a handsome folio edition of over nine hundred pages the first English concordance to the Bible. The story of that concordance is one of the most fascinating narratives in church history. And the author who made the concordance is one whose name is already known to most churchmen, but in an entirely different connection.

The author of the first English concordance, published in London in 1550, was none other than our old friend, John Merbecke, whose name is blazoned abroad today in every quarter as musician, for he it was who composed the first musical setting of the English Liturgy as set forth in The Book of Common Prayer.* Merbecke was an amazing individual — remembered today as a musician, but in his own day, known as theologian. He first attracted interest as a student of the Bible in 1543, at which time he was organist of St. George's Chapel, Windsor. The King's Commissioners, deputed to examine disturbances of the ecclesiastical peace, were sent to Windsor during the spring of that year, and on the Thursday before Palm Sunday they found in the house of a reputedly illiterate and ignorant musician, John Merbecke, a most amazing evidence of industry and application — a concordance to the newly published English Bible.

At first they could not but believe that Merbecke was the tool of some more learned and illustrious person or

persons, who were trying to use Scripture study as a mask for spreading the foul odor of civil dissension in troublous times. However, Merbecke, much to their surprise, was able to prove that he had been working on his concordance already for six years. Furthermore he offered to show how he did it: "Give me a Latin Concordance," he demanded of the commissioners; "you see my concordance is already complete through the letter *l*; now in one day's time I will complete the first part of letter *m*."

A MORE PRODUCTIVE USE

Setting to work he gathered a list of common Scripture words beginning in English with the letter *m*; he then alphabetized these words under *m*, and looked up the Latin equivalent of each English word in the Latin Concordance. The whole task was of course simple, once the commissioners understood how he did it. Merbecke explained that his poverty kept him from buying a Bible, and added that he had first thought of copying out the entire Scriptures for his own spiritual edification. However, a friend had suggested to him a more productive use of his time: the making of a concordance instead.

Back of Merbecke's English concordance was a long procession of concordances in Latin. The first was perhaps the compilation made by Hugo of St. Cher and completed about 1230. In this vast pioneer enterprise Cardinal Hugo (he was, by the way, the first Dominican created a Cardinal) is said to have been aided by over five hundred assisting fellow Dominicans. There were no verse divisions in the chapters of Scripture during Cardinal Hugo's day, and to facilitate looking up references his concordance divided each of the chapters of the Bible into an arbitrary seven-fold division; looking up a word in Scripture, we are referred to the *a, b, c, d, e, f, or g*



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*L. C., September 24th.

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sections of the chapter in question. We must remember that even the chapter divisions were an innovation in the 13th century. It was Stephen Langton, one of the greatest of Archbishops of Canterbury, who divided the Old Testament into chapters. Verse divisions were unknown until 1545, when a celebrated French Protestant scholar and printer, Robert Estienne, published a Latin Bible containing verse divisions.

IRREFUTABLE TESTIMONY

Merbecke, according to his own testimony, started his Concordance as early as 1537, though it was not brought out in print until 1550. No reference, therefore appears to verses in his concordance. The work appeared with dedication to Edward VI, and its beautiful 900-odd pages, divided into three columns each, constitute an irrefutable testimony to the superlative art of printing in the 16th century. Edward's acceptance of the dedication must have had much to do with the underwriting of the expense of the book; his father before him had remarked when he heard of Merbecke's trial before his ecclesiastical commissioners: "Merbecke employed his time better than those that examined him."

Merbecke's concordance (*that is to saie, a worke wherein by the ordre of the letter of the A. B. C. ye maie redely finde any worde conteigned in the whole Bible so often as it is there expressed or mencioned*), to give in full his elaborate title), did not by any manner of means represent the author's last essay towards Scriptural enlightenment. Late in life he issued several other monumental works: *Lives of the Holy Saints* (an alphabetically arranged encyclopedia of Scriptural personages; published in 1574); *The Holie Historie of King David* (the story of David paraphrased in rugged verse; published, 1579); a stupendous *Booke of Notes and Common-places* (a mammoth work of 2030 pages comprising a complete encyclopedia of Scripture knowledge drawn from various sources; published in 1581); and a book called *Examples drawn out of Holy Scriptures* (homiletical illustrations; published 1582). These and a few other lesser published works show how fertile was his mind in Scripture study, and how industriously he applied himself to the making of Scripture helps.

There is scarcely an instance of a famous musician in history who has so distinguished himself in theology as did John Merbecke. He turned away from

(Continued on page 21)

*Has modern poetry rejected
religious values*

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THE Rev. Carroll E. Simcox, Ph.D., rector of Zion Church, Manchester Center, and visiting instructor in Greek at Bennington College, Bennington, Vt., in *Living the Creed* (Morehouse-Gorham Co. Pp. viii, 182. \$2.75) divides the Apostles' Creed into 16 sections and in as many chapters isolates the central core of creedal teaching, relating this to present day living.

Fr. Simcox has placed the entire Church in his debt by his able and lucid treatment of the basic things that every Christian "ought to know and believe to his soul's health." From the nature of the work it would be difficult, in the available space, to outline it as a whole: its outline is the outline of the Creed itself. Certain features, however, may be noted.

Fr. Simcox shows for example, the relevance of the creation doctrine to the man in the street by underscoring creation as an eternal act:

"What we are saying now is that God's Creation is not at all a very remote prehistoric event, and a shaky hypothesis in the bargain. It is a present fact. God was making you ten billion years ago, and He knew what He was doing: setting up a world you could live in and lining up an ancestry for you. He is making you now, and knows what he is doing. He will be making you ten billion years from now, and knowing what he is doing." (p. 32).

Fr. Simcox (pp. 16ff) offers a clear explanation of the nature of *agape* (love without thought of self) and *eros* (self-centered love). He then keeps picking up *agape* as a sort of flashlight with which to illuminate what would otherwise be dark territory. Thus he has this to say to the question whether a good mother could be happy in heaven if she knew her son was in hell:

"If any man is in hell, his mother cannot be in heaven unless she is sufficiently developed in *agape*, which is true union with God, that God's will is her will. The love of a mother who would rather be in hell with her son than in heaven with God is pure *eros*, and the appointed place for her, according to Christian teaching, is hell." (p. 172).

This is just the book for the thinking lay person who would recite the Creed with greater depth of meaning. The clergy, too, will enjoy it, while the quotations at the beginning of each chapter provide material for meditation upon the doctrines elucidated.

THE Christian ethic is for every age, because it stands above every age," writes Lindsay Dewar, principal of Bishop's College, Cheshunt, England, and

honorary Canon of St. Alban's, in *An Outline of New Testament Ethics* (Westminster Press. Pp. 280. \$3.50).

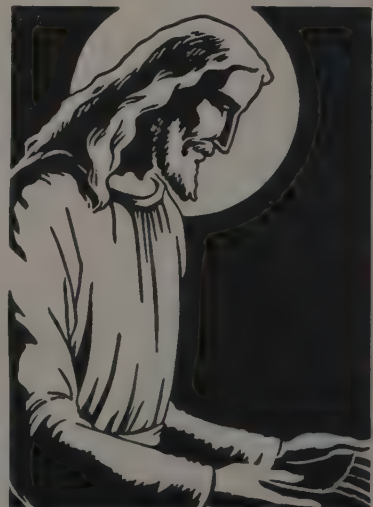
The outline covers our Lord's ethical teaching, the ethic of the Holy Spirit, the ethic of St. Paul, Johannine ethical teaching, the ethical teaching of the other New Testament books. Throughout, the theological background is underscored.

Canon Dewar defends the motive of reward (as in the Beatitudes) on the grounds that "the chief bugbear of the moral life is self-centeredness and self-concern in all its forms," and that the deliberate exclusion of any thought of reward appeals to self-centeredness even more than the offering of reward, since it opens up the temptation of priding oneself on following virtue for its own sake (p. 49).

On the question of marriage Canon Dewar believes that our Lord taught its indissolubility absolutely, and that in this He was legislating for humanity as such. Canon Dewar draws as logical from this the conclusion that Christians should do all in their power to persuade the state to outlaw remarriage after divorce. He believes also that the so-called "Pauline privilege" is based upon a misinterpretation of 1 Cor. 7:15.

The tables of virtues in Greek and English are helpful to the student—indeed they almost provide vocabulary drill for those learning Greek! And others having (like Shakespeare) "little Latin and less Greek" can just ignore the Greek words.

R. W. MOORE, headmaster of Harrow School, England, in *The Furthurance of the Gospel* (Oxford. Pp.



159. \$1.75), performs a miracle of condensation: he tells the story of Christianity in 50,000 words!

In going through this little volume, one can almost see, as on a television screen, the procession of men and movements; and the marvel is that all of the important events and characters are there. If there are occasional inaccuracies and infelicities of expression, these would seem to be the sort that are inherent in the simplification demanded by the type of treatment.

The volume is Part II of a projected trilogy "designed to provide the casual . . . Christian with the basic facts about his religion" [L. C., October 8th].

THE rules, no doubt, have their exceptions, but the hour for the exception is best known to the people who best know the rules."

So writes W. E. Sangster in *The Craft of Sermon Illustration* (Westminster Press. Pp. 125. \$2.50), which covers such topics as the purpose of illustrations, the types of illustration, the sources of illustrations, the use of prose and verse quotations, and mistakes commonly made.

Dr. Sangster, former president of the London Free Church Federal Council, gives useful tips on finding the illustration that really fits and preserving it for just the right time and place.

Every clergyman who would improve his preaching will want to own and study this book.

Of Interest

STUDENTS who refer frequently to Dr. Moffatt's *The Bible: A New Translation* will welcome the appearance of *The Moffatt Bible Concordance* (Harper. Pp. 550. \$6). Paul S. Minear, in *The Kingdom and the Power* (Westminster Press. Pp. 269. \$4.50) offers an exposition of the New Testament Gospel, which will be more fully reviewed later. And Msgr. Ronald Knox completes a triad of "slow motion" books in *The Gospel in Slow Motion* (Sheed & Ward. Pp. x, 182. \$2.50), which consists of sermons to school girls on the liturgical Epistles and Gospels.

Two other books to be reviewed more fully later are *Nicolas Berdyaev: An Introduction to his thought*, by George Seaver (Harper. Pp. 122. \$2), and *The Legacy of Maimonides*, by Ben Zion Bokser (Philosophical Library. Pp. ix, 128. \$3.75). *Monk in Armour*, by Gladys H. Barr (Abingdon-Cokesbury. Pp. 256. \$3), is a vivid fictional account of an aspect of Martin Luther's life, well told; while *Charles Freer Andrews*, by Benarsidas Chaturvedi and Marjorie Sykes (Harper. Pp. xiv, 334. \$3.75), with a

foreword by Mahatma Gandhi, is the biography of a noted Anglican missionary (1871-1940).

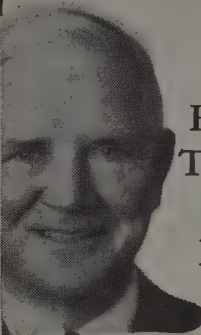
The Physical Basis of Mind (Macmillan. Pp. viii, 79. \$1). A symposium by seven scientists and three philosophers. *You Will Survive After Death*, by Sherwood Eddy (Rinehart. xi, 210. \$2). Psychic evidence for survival. *If This Be Religion*, by Frederick Keller Stamm (New York: John Day Co. Pp. x, 116. \$1.75). An indictment of the empirical Church at the local level.

All Things Common, by Claire Huchet Bishop (Harper. Pp. xii, 274. \$3), describes how, in Western Europe, men of different ideologies are working toward a new way of life. To be reviewed more fully later. *Vocation to Love*, by Dorothy Dohen (Sheed & Ward. Pp. ix, 169. \$2.50), consists of chapters on detachment, prayer, frustration, spiritual maturity, etc., with the imprimatur of the Archbishop of Boston. And *The Coat of Many Colors*, by Marian King (Lippincott. Pp. ix, 165. \$2.50), is a fictionalized version of the story of Joseph, charmingly illustrated by Steele Savage, but somewhat lacking in life and color.

The New Schaff-Herzog Encyclopedia of Religious Knowledge, Vol. XI (Grand Rapids, Mich.: Baker Book House. Pp. xix, 504), continues the reprinting of this well-known reference work, and covers the subjects "Son of Man" through (Emanuel) "Tremellius." In *Our Image: Character Studies from the Old Testament. A Portfolio of Portraits* by Guy Rowe (Oxford. \$5). The paintings, now available for framing, etc., without the text, of *In Our Image: Selections from the King James Version of the Old Testament*, by Houston Harte, with 32 colored paintings by Guy Rowe (Oxford. 1949. Pp. 197. \$10).

A Handbook for Volunteers in Mental Hospitals, by Ida Jerome Davis (Minneapolis: University of Minnesota Press. Pp. 40. Five to 25 copies, 50 cents each; 26 to 499 copies, 40 cents each; 500 and up, 25 cents each; all plus postage), is for church groups doing visitation in mental hospitals.

The October 1950 issue of the newly launched *Pan-Anglican* (Church Missions Publishing Co., 207 Farmington Ave., Hartford 5, Conn., "\$1 per year upwards") has appeared. The greater part of this number is devoted to the Church of the Province of South Africa, with a leading article by Alan Paton, author of *Cry, the Beloved Country*. Attractively illustrated.



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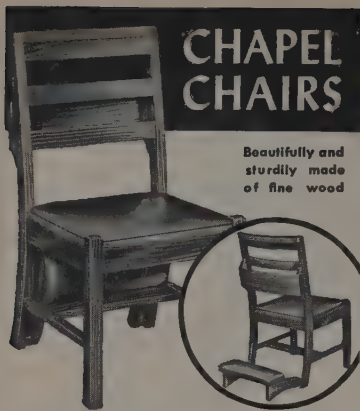
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Centennial at Mount Kisco

Bishop Donegan, coadjutor of New York, preached at a Solemn Eucharist of Thanksgiving in observance of the 100th anniversary of St. Mark's Church, Mount Kisco, N. Y., October 8th. Guest of honor was the Rev. Egisto F. Chauncey, D.D., rector when the present church buildings were started in 1910. The present rector, the Rev. W. Colin Lee, Litt.D., was the celebrant. He was assisted by the assistant rector, the Rev. Reginald G. Stewart, and the Rev. Harold B. Thelin, rector of Grace Church, Nyack, N. Y.

Designed by Cram, Goodhue, and Ferguson, and with a parish house dating from 1928, the present St. Mark's, Mount Kisco, has been described as "one of the most beautiful country churches in America." The late Canon H. Adye Prichard was rector from February 1, 1914, until his death May 14, 1944.

A tablet honoring the Rev. Robert Harris was unveiled at the anniversary observance. He was the founder of the parish.

CENTRAL NEW YORK

When a Factory Moves

Recently the New Matic tube factory of Detroit, Mich., moved to Utica, N. Y.

Soon after the factory transfer was announced, the Rev. Stanley Gasek, rector of Grace Church, Utica, and member of the department of promotion in Central New York, obtained a list of the 175 executives and supervisors who were being moved to Utica. He mailed copies of this list to 65 priests in the Detroit area, asking them to mark their own communicants, so that he could welcome them to Utica.

He then mailed a letter of welcome to all of the 175 executives, inviting those that had no Church affiliation to make Grace Church their spiritual home in Utica.

Fr. Gasek has already received several new communicants.

The day after the mailing was made public, Fr. Gasek also announced that his church would offer a full time nursery and kindergarten school starting immediately. Fifteen boys and girls, from 3 to 5 years of age, have been registered.

ALBANY

Episcopal Hour Returns

The Albany Episcopal Hour, weekly radio program of the diocese of Albany, returned to the air for its third winter on October 6th over WROW, Albany,

and on October 13th over WICY, Malone, N. Y. At present it is apparently the only weekly diocesan radio program in the Church.

New plans for the Albany Episcopal Hour include its broadcast from various communities at public dinners or parish meetings. At such special broadcasts the rector of the local parish as well as laymen will be given an opportunity to participate in the broadcast.

HARRISBURG

Bishop Burrill's Successor

The Rev. Llewellyn O. Diplock will become rector of Christ Church, Williamsport, Pa., on November 1st. He fills the vacancy left by the Rev. G. F. Burrill, who was consecrated suffragan of Dallas on September 29th. Fr. Diplock comes from a parish of 250 communicants, Christ Church, Yonkers, N. Y., to one of 1166 communicants.

CHICAGO

50 Laymen, 52 Clergy

Fifty laymen attended the laymen's training conference of the diocese of Chicago held on September 23d and 24th at the Bishop McLaren Foundation, Sycamore, Ill., the leadership training center for the diocese.

Conference leader was John Michel-tre of the diocese of Southern Ohio.

On the day after the conclusion of the laymen's conference a conference was held at the same place for the clergy, during which a summary of the material given the laymen was presented to the clergy. Fifty-two clergy attended.

GEORGIA

Subdivision

Acting upon the recommendation of the diocesan convention, the department of missions of the diocese of Georgia has subdivided the diocese into six "districts." At the fall clergy conference at Christ Church, Dublin, Bishop Barnwell, the diocesan, appointed the deans of the districts.*

The diocesan woman's auxiliary, laymen's organization, and young people had agreed in advance to subdivide their diocesan work on the same lines as those determined by the department of missions.

* Deans appointed by the Bishop are: the Rev. T. P. Ball, Savannah; the Rev. C. F. Schilling, Augusta; the Rev. J. H. Pace, Jr., Dublin; the Rev. Wm. S. Brace, Waycross; the Rev. J. L. Jenkins, Moultrie, for the Thomasville district; and the Rev. Wm. C. Baxter, Americus, for the Albany district. Deans are ex officio members of the department of missions, of which the Rev. C. F. Schilling is chairman.

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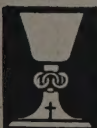
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Trek

(Continued from page 17)

the writing of music in his mature years, probably on account of growing deafness. In the preface to one of his late prose works he says that some people may think him extremely presumptuous to take it upon himself to meddle in matters of divinity, "yet considering how that it hath pleased the Lord (by restraint of hearing) to make me unable to do mine office" in music, he has turned to another higher field in order that at the day of the Lord's coming his talents may not be found laid away unused in a napkin.

Even those readers who disagree with Merbecke in the emphasis he chooses to place on this or that point in Scripture have always admitted his extraordinary sincerity as a theological writer. He wrote for his own time, of course, and his concordance, along with his Biblical Who's Who (*Lives of the Holy Saints*) and all his other writings, is now outmoded. But he did march out intrepidly into the wilderness in a day when Scripture study in English was yet an untried and dangerous territory. He showed extraordinary courage before tribunals when his sincerity was called into question, and he learned how to give a discreet answer that turneth away wrath. Even when his own family interests were endangered by false accusations brought against him by maligning busybodies, he refused to seek the petty spite that could easily have been his by turning informer himself. His career reminds us again of that infinite preciousness of the Holy Scriptures in nursing the lambent flame of spirituality during every stage in man's upward pilgrimage.

His Concordance has been replaced by others, notably by Cruden's (1738) and by Young's (1879), but Merbecke leads the long procession of English scholars who have made God's word a light and a lamp unto our feet.

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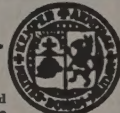
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DEATHS

"Rest eternal grant unto them, O Lord, and let light perpetual shine upon them"

Everett A. Moore, Priest

The Rev. Everett A. Moore died on August 19th in Grand Haven, Mich.

He was born in 1875 in Hutsonville, Ill., the son of James Alfred Moore and Nancy A. King Moore. In 1910 he was ordained deacon and in 1911, priest.

Fr. Moore served parishes in Nebraska, Missouri, Ohio, and Illinois, before coming to Western Michigan in 1929. He served at St. John's Church, Grand Haven, from 1929 to 1933 and assisted Bishop Whittemore of Western Michigan in organizing missions in the diocese. From 1933 to 1946 he did supply work in Western Michigan.

Walter Thomas H. Cripps, Priest

The Rev. Walter Thomas Henry Cripps, 66, for the past four years associate rector at the Church of the Ascension in Pittsburgh, died on September 23d at home.

Born in Brighton, Sussex, England, the Rev. Mr. Cripps was a first cousin to Sir Stafford Cripps. A bachelor, he is survived by his mother and two sisters, all living in England, whom he visited early this summer.

As a young man he came to Canada, and in World War I he enlisted as a private in the Canadian Army. He was discharged as a major. In World War II he went overseas as a chaplain.

He studied theology at St. Chad's College in Regina, graduating in 1920. The same year he was ordained as a deacon, and the next year as a priest. From 1920 to 1943 he was attached to the diocese of Calgary, and from 1943 to 1946 he was a canon at the Cathedral of St. John the Evangelist in Spokane, Wash. In 1946 he came to the Church of the Ascension as associate rector.

The Rev. Mr. Cripps had been in poor health for some time. He was in the hospital for a month last summer, but recovered and was active in church life until his death. On the day that he died he had taken active part in Morning Prayer.

Sidney S. Winter, Priest

The Rev. Sidney S. Winter, rector emeritus of St. Paul's Church, Owego, N. Y., where he was rector for 22 years, died September 30th at the Robert Packer Hospital, Sayre, Pa. He was 74.

Fr. Winter was born in England and came to Wyoming as a young man to do clerical and school work. After five years in this country he entered Seabury Divinity School. He was graduated from General Theological Seminary in 1900 and was ordained priest that same year. For a year he was rector of Christ Church, Stroudsburg, Pa. From 1901 to 1904 he

was rector in Troy, Pa., of St. Paul's Church, and in Canton of St. James' Church, which was a mission church that he built. In 1904 he became rector of St. Mark's Church, Dunmore, Pa., and in 1910 accepted a call to the rectorship of St. Paul's Church, Owego.

He had planned to retire as rector of St. Paul's in 1935, on his 25th anniversary there, but on the advice of his physicians retired in 1932.

Surviving Fr. Winter besides his wife and his daughter are two sisters, Mrs. Richard Gillette, of British East Africa, whom he visited in 1936, and Mrs. George Andrews, England, one step-son, Herman L. Underhill, and several nephews.

Lewis Thorne

Dr. Lewis Thorne, the Yale psychiatry professor, who was fatally shot by an intruder into his home in North Haven, Conn., on the night of October 8th, was the son of Samuel Thorne, head of the Church Army.

Dr. Thorne was shot as he answered the door bell, and his wife was critically shot as she descended the staircase to investigate. She was found unconscious by neighbors. Dr. Thorne died instantly.

State Police described the killer, who had not yet been identified, as "apparently insane." They said the description given them by Mrs. Thorne appeared to fit one of four psychopaths who escaped from the New Hampshire State Hospital at Concord on October 7th.

Dr. Thorne was assistant clinical professor of psychiatry and mental hygiene at Yale. He prepared at Groton School and was graduated in 1931 from Yale and in 1936 from the Yale Medical School. He was a member of Nu Sigma Nu and served his internship at the New York Hospital.

He served in World War II as a medical major with the tenth division, mountain troops, in Italy. He participated in the Poe valley campaign and was decorated with the Bronze Star.

Mrs. Thorne is the former Helen Preston Ellis, the daughter of Mrs. Edwin Howard Baker of Wellesley, Mass., and the late Reuben Morris Ellis, president of Philip Morris and Co. She was married to Dr. Thorne on August 21, 1937, in the Church of the Good Shepherd, Waban (Newton), Mass. There are two children, Phoebe, nine, and Cynthia, six.

Besides his wife, daughters, and parents, Dr. Thorne, who was 43, is also survived by a brother, Samuel Thorne, Jr.

Funeral services for Dr. Thorne were held on October 11th at St. Thomas Church, New Haven, Conn.

CHANGES

Appointments Accepted

The Rev. E. Vincent Anderson, formerly rector of Ascension Parish, St. Paul, Minn., has for some time been priest in charge of St. Christopher's Mission, Roseville, Minn. Address: 1425 Sargent Ave., St. Paul 5, Minn.

The Rev. Geoffrey Ashworth, formerly rector of the Church of the Good Shepherd, Windom, Minn., and Calvary Church, St. James, is now associate rector of Ascension and Holy Trinity Parish, Pueblo, Colo. Address: Eighteenth and Grand Ave.

The Rev. Earnest K. Banner, Assistant Superior of the Society of St. John the Evangelist, is now vicar of St. Francis' Church, Chicago. Address: 2514 W. Thorndale Ave.

The Rev. Howard G. Clark, formerly rector of Christ Church, Bellport, L. I., N. Y., and priest in charge of St. James', Brookhaven, is now rector of St. John's Church, Brooklyn. Address: 139 St. John's Pl., Brooklyn 17.

The Rev. Russell Dewart, formerly vicar of Grace Church, Chicopee, Mass., will become rector of St. Peter's Church, Beverly, Mass., on November 1st. Address: 8 Columbus Ave.

The Rev. Llewellyn O. Diplock, formerly rector of Christ Church, Yonkers, N. Y., will become rector of Christ Church, Williamsport, Pa., on November 1st. Address: 119 E. Fourth St.

The Rev. Malcolm W. Eckel, who has just completed two years of graduate research study at Oxford University, is now rector of Bethesda Church, Saratoga Springs, N. Y.

The Rev. Harry E. Goll, formerly rector of St. Luke's Church, Hudson, Mass., is now rector of St. Mark's Church, Southboro, Mass.

The Rev. Edward S. Gray, formerly priest in charge of St. John's Church, Center Moriches, and the churches at Yaphank and Mastic Beach, has for some time been rector of St. Mary's Church in the Highlands, Cold Springs, Putnam County, N. Y.

The Rev. Don M. Gury, rector of Emmanuel Church, Hastings, Mich., is also serving St. Francis' Mission, Orangeville, until a priest is found to take that mission.

The Rev. Silas J. Hirtle, formerly assistant missionary to the deaf in the diocese of Milwaukee, is now rector of St. Thomas' Mission to the Deaf, St. Louis. Address: 1210 Locust St., St. Louis 8.

The Rev. Robert C. Holmes, formerly rector of Trinity Church, Leganastown, Ind., is now rector of St. Mary's Church, Williamsport, Pa. Address: 908 Almond St.

The Rev. H. Boardman Jones, formerly rector of Christ Church, Troy, N. Y., will become dean of All Saints' Cathedral, Albany, N. Y., on November 1st. Office: 75 Elk St., Albany 6; residence, 66 S. Swan St., Albany 6.

The Rev. Maury C. Jones, formerly rector of the Church of the Holy Communion, Paterson, N. J., will become rector of St. Paul's Church, Coffeyville, Kas., on November 15th. Address: 613 Elm St.

The Rev. T. Malcolm Jones, rector of St. Paul's Church, Grand Rapids, Mich., will also be vicar of St. Mark's Church, Newaygo, until a priest is found to take that work.

The Rev. Morton T. Kelsey, formerly assistant dean of Trinity Cathedral, Phoenix, Ariz., is now rector of St. Luke's Church, Monrovia, Calif.

The Rev. Robert Q. Kennaugh, formerly vicar of St. Alban's Collegiate Chapel, Canterbury House, Dallas, Tex., is now vicar of St. Christopher's Church, Gladwyne, Pa. Address: Box 250, Gladwyne, Pa.

The Rev. Charles G. Leavell, formerly rector of Grace Church, Morgantown, N. C., is now rector of Grace Church, Cismont (Walker's Parish); and St. John's Church, Waldrope, Va. (Green Springs Parish). Address: Cismont, Va.

The Rev. Frank L. Levy, who had planned to move to New Orleans in November, has decided to remain on in Aberdeen, Miss., where he has been serving St. John's Church. Address: 327 S. Long St.

The Rev. Thomas E. Little, C.S.S.S., formerly rector of Trinity Church, Bristol, R. I., has for some time been vicar of St. Mary's Chapel, St. Mark's Parish, Philadelphia. Address: 1625 Locust St., Philadelphia 3.

The Rev. Joseph E. MacGinnis, formerly priest in charge of All Souls' Church, Garfield and All Saints', Salt Lake City, Utah, will become rector of the Church of the Good Shepherd, Ogden, Utah, on November 15th. Address: 1545 Twenty-Fourth St.

The Rev. Charles W. May, formerly missionary in charge of St. John's Church, Durand, Mich., and the newly-organized St. Mary's Mission, Maple River, is now missionary in charge of St. James' Church, 15045 Burt Rd., Brightmoor, Detroit.

The Rev. Clark W. McElmury, formerly rector of St. Simon's Church, Buffalo, is now priest in charge of All Saints' and St. Peter's Churches, Salt Lake City, Utah, and All Souls', Garfield. Address: 87 B St., Salt Lake City, Utah.

The Rev. Arthur D. McKay, formerly assistant director of Lawrence Hall for boys, Chicago, is now assistant at the Church of the Epiphany, 210 S. Ashland Blvd., Chicago. Address: Bishop Anderson House, 738 S. Marshfield Ave.

The Rev. Chauncey F. Minnick, formerly a student at Union Theological Seminary and part-time curate at the Chapel of the Intercession, Trinity Parish, New York City, is now a full-time curate at the chapel, though he is still working on a graduate program at the seminary. Address: 762 Riverside Dr., Apt. 50.

The Rev. LaVerne Morgan, formerly of Bayfield, Ontario, Canada, is now in charge of St. Mark's Church, Marine City, Mich.

The Rev. Russell Murphy, who was ordained

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FINEST PURE IRISH LINEN for all Church uses now available. Also Patterns and emby designs for Vestments, instruction books, etc. Samples Free. Mary Fawcett Co., Box 386 Chilli-cothe, Mo., (Formerly Plainfield, N. J.)

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MISCELLANEOUS

IF MRS. GEORGE C. BABCOCK reads this, will she please send her address to the Sisters of the Holy Nativity, Pond du Lac, Wis.

POSITIONS OFFERED

CURATE to assist in large Midwest Parish. Special duties in Religion, Education, Prayer-Book Churchman. \$3500, but no Rectory except for unmarried man. Reply Box P-489, The Living Church, Milwaukee 2, Wis.

RECTOR of large middle western parish desires young associate. Last associate stayed over four years, despite innumerable calls. Excellent salary, fine home, car allowance provided. Churchmanship—normal. Reply Box A-490, The Living Church, Milwaukee 2, Wis.

WANTED: Clergyman to assist in full Parish Program of growing church in large city of New York State. Reply Box J-491, The Living Church, Milwaukee 2, Wis.

CURATE, to serve two fast-growing parochial missions, \$3000, plus house, plus opportunity develop missions into a parish. Rev. Robert Findlay Thomas, Box 165, Burlington, North Carolina.

RECTOR'S ASSISTANT not over forty years of age to share the work of a large Parish in Western New York. Good salary. Reply Box G-494, The Living Church, Milwaukee 2, Wis.

POSITIONS WANTED

ORGANIST-CHOIRMASTER—Churchman, experienced with children's, boy and adult choirs. desires full-time position, Eastern, Central or Mid-West States. Excellent music background, degree of D.S.M. Reply Box R-479, The Living Church, Milwaukee 2, Wis.

YOUNG PRIEST in big-city Parish wants to move Rural, Suburban, or small town parish. Reply Box G-492, The Living Church, Milwaukee 2, Wis.

RECTOR of city parish desires change. Full academic training plus business experience. Salary \$3300 and Rectory. Reply Box H-486, The Living Church, Milwaukee 2, Wis.

EXPERIENCED PRIEST, Prayer Book Churchman, desires change. South preferred. Reply Box R-493, The Living Church, Milwaukee 2, Wis.

EPISCOPALIAN WOMAN, with B.S. degree and sixteen semester hours in Library Science. References. Reply Box M-495, The Living Church, Milwaukee 2, Wis.

ORGANIST AND CHOIRMASTER of large Episcopal Church desires change to smaller post Twenty-two years in present position. Competent and a Churchman. South preferred. Reply Box V-496, The Living Church, Milwaukee 2, Wis.

CLASSIFIED

BOOKS

NEW CATALOG of used religious books—Free! Baker Book House, Dept. LC, Grand Rapids 6, Michigan.

USED AND NEW BOOKS. Liturgy, ceremonial, dogmatics, commentaries, devotional, psychology, etc. Send for list. Books are cheaper in England. Ian Michell, 29 Lower Brook St., Ipswich, England.

CHURCH FURNISHINGS

ANTIQUE SANCTUARY-LAMPS. Robert Robbins, 1755 Broadway, New York City.

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DEVOTIONAL CHRISTMAS CARDS—A—Choice Assortment, 9 cards—\$1.00. B—General Assortment, 15 cards—\$1.00. ANGLO-FRANCISCAN KALENDAR for 1951—Pocket Size Church Kalendars per doz., \$1.00. Order from: The Grace Dieu Press, Maryhill, Mount Sinai, L. I., New York.

FOR SALE

MY RESIDENCE in Cambridge, New York; in foothills of Green Mountains, 45 miles N.E. of Albany; 22 from Bennington. Automatic oil furnace heats 7 rooms winter; 3 extra bedrooms summer. Two bath rooms: Automatic hot water. ½ acre rear garden lot; Garage. Lawn shade trees: unrestricted S. view. Episcopal Church: Hospital: School. Hunting and Fishing facilities. Nearby lakes. (Station, 5M). Bus Service twice daily Cambridge-Troy. House excellent repair: ready immediate occupancy. Presently priced \$12,000. Owner moving to smaller house in Cambridge. Address Rt. Rev. S. Harrington Littell, Cambridge, N. Y. Tel.: 3887.

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CHANGES

deacon in June, is now junior canon at Christ Church Cathedral, St. Louis. Address: 1210 Locust St., St. Louis 8, Mo.

The Rev. John E. Owens, formerly chaplain of St. James' School, St. James, Md., is now rector of All Saints' Church, Sunderland, Md. The Rev. Mr. Owens had been serving All Saints' before but is now to be addressed at Prince Frederick, Md., rather than at the school.

The Rev. Wendell M. Pasco, formerly rector of St. Philip's Church, Grand Rapids, Mich., is now chaplain at St. Augustine's College, Raleigh, N. C.

The Rev. Arnold J. Pedersen, formerly vicar of Grace Mission, Oxford, Mass., will become rector of Trinity Church, Lowville, N. Y., on November 19th.

The Rev. William K. Russell, formerly rector of St. Bartholomew's Church, Brooklyn, N. Y., is now vicar of St. Andrew's Church, Normandy, Mo.

The Rev. John L. Scott, Jr., formerly curate at the Cathedral of St. Luke, Portland, Me., is now vicar of St. James' Church, Old Town, Me., and

chaplain to Episcopal students at the University of Maine.

The Rev. Cecil A. S. Steen, formerly rector of St. Mark's Church, Malone, N. Y., will become rector of Christ Church, Ballston Spa, N. Y., on November 1st. Address: 12 Church Ave.

Armed Forces

Chaplain (Captain) William P. Barrett, formerly at Fort Riley, Kas., should now be addressed at Chaplains' Section, HQ 101st A/B Division, Camp Breckinridge, Ky.

Changes of Address

The Rev. George H. Bennett, retired priest of the diocese of South Florida, formerly addressed at Largo, Fla., should now be addressed at Box 78, Indian Rocks Beach, Fla.

The Rev. Dr. Francis J. Bloodgood, who recently became associate rector of Trinity Church, Tulsa 3, Okla., has taken up his residence at 1738 S. Wheeling St., Tulsa 4, Okla.

The Rev. David B. Bronson, who recently became curate of Trinity Church, Hartford, Conn.,

may be addressed at 232 Farmington Ave., Apt. D8, Hartford 5, Conn.

The Rev. William L. 'Gatling, Jr., curate of Christ Church, Raleigh, N. C., has had a change in home address from 1114 Daniels St. to 2023-A Fairview Pl.

The Rev. Eugene A. Heim, retired priest of the diocese of Bethlehem, has moved from Norristown, Pa., to 24 Serpentine Lane, Wyncote, Pa.

The Rev. Dr. Cameron F. MacRae, retired priest of the district of Shanghai, formerly addressed in Richmond, should now be addressed at 402 Virginia Ave., Alexandria, Va.

The Rev. John D. Rice, retired priest of the diocese of Oregon, formerly addressed at Concord Ave. in Portland, Ore., should now be addressed at 168 N.E. Lombard St., Portland, Ore.

Depositions

The Rev. Robert J. Gibson, presbyter, of New York City, was deposed from the sacred ministry on September 28th by Bishop Gilbert of New York, acting in accordance with the provisions of Canon 64, Section 3d.

CHURCH SERVICES

A cordial welcome is awaiting you at the churches whose hours of service are listed below alphabetically by states. The clergy and parishioners are particularly anxious for strangers and visitors to make these churches their own when visiting in the city.

OAKLAND, CALIF.

ST. PAUL'S Montecito Ave. & Bay Pl.
Rev. J. C. Crosson, r; Rev. B. C. De Camp, c
Sun HC 8, 11 1st Sun, 11 Ch 5, 11 MP, 12:30
Holy Bapt; 10 Wed; OH Tues, Wed, Thurs, 10:230
& by appt

SAN FRANCISCO, CALIF.

ADVENT OF CHRIST THE KING
Rev. Weston H. Gillett; 261 Fell St. nr. Gough
Rev. Francis Kane McNaul, Jr.
Sun Masses 8, 9:30, 11 (High & Ser); 9 MP; Daily
7:30 ex Sat; Fri, Sat & HD 9:30; 9 MP; 5:30 Ev;
1st Fri HH 8; C Sat 4:30 & 7:30 & by appt.

ST. FRANCIS' San Fernando Way
Rev. Edward M. Pennell, Jr.
Sun 8, 9:30 & 11; HC Wed 7:15; HD & Thurs 9:15

DENVER, COLO.

ST. ANDREW'S 2015 Glenarm Place
Rev. Gordon L. Graser, v
Sun Masses 8:30, 11 Ch 5 9:30; Daily Masses
7:30 ex Mon 10; Thurs 7; HH & C Sat 5-6
Close to downtown hotels.

WASHINGTON, D. C.

ASCENSION AND ST. AGNES' Rev. James Murchison
Duncan 1215 Massachusetts Ave N.W.
Sun Masses: 7:30, 9:30, 11 with ser; Daily Masses:
7; Fri 8 MP & B; C Sat 4-5 & 7:30-8:30

ST. JOHN'S Lafayette Square
Rev. C. Leslie Glenn; Rev. Frank R. Wilson
Sun 8, 9:30, 11 & 7:30; Mon, Tues, Thurs, Sat, 12,
Wed, Fri 7:30; HD 7:30 & 12

ST. PAUL'S 2430 K. St., N.W.
Sun Masses: 7:30, 9:30, 11:15 Sol, Sol Ev & B 8;
Daily: Low Mass 7, ex Sat, Thurs & Sat 12; C Sat
5 to 7 and by appt

CHICAGO, ILL.

ST. BARTHOLOMEW'S Rev. John M. Young, Jr., r
6720 Stewart Avenue
Sun 7:30, 9, 11 HC; Others posted

DECATUR, ILL.

ST. JOHN'S Church & Eldorado Sts.
Rev. E. M. Ringland, Rev. W. L. Johnson
Sun 7 HC, 9 & 10:30 Cho Eu & Ser, 5 EP; Daily
7:15 MP, 7:30 HC, 5 EP

EVANSTON, ILL.

ST. LUKE'S Hinman & Lee Streets
Sun Eu 7:30, 9, 11; Weekdays Eu 7, 10; also Fri
(Requiem) 7:30; MP 9:45; 1st Fri HH & B 8:15;
C Sat 4:30-5:30, 7:30-8:30 & by appt

BALTIMORE, MD.

ST. MICHAEL AND ALL ANGELS 20th and St. Paul
Rev. D. F. Fenn, D.D., r; Rev. D. C. Patrick, c
Sun 7:30, 9:30, 11 & daily

DETROIT, MICH.

INCARNATION Rev. Clark L. Attridge, D.D.
10331 Dexter Blvd.
Masses: Sun 7, 9 & 11

Key—Light face type denotes AM, black face PM; addr, address; anno, announced; appt, appointment; B, Benediction; C, Confessions; Cho, Choral; Ch S, Church School; c, curate; d, deacon; EP, Evening Prayer; Eu, Eucharist; Ev, Evensong; ex, except; HC, Holy Communion; HD, Holy Days; HH, Holy Hour; Instr, Instructions; Int, Intercessions; Lit, Litany; Mat, Matins; MP, Morning Prayer; r, rector; Ser, Sermon; Sol, Solemn; Sta, Stations; V, Vespers; v, vicar; YPF, Young Peoples' Fellowship.

RIDGEWOOD (Newark), N. J.

CHRIST CHURCH
Rev. Alfred J. Miller
Sun 8, 11; Fri & HD 9:30

BROOKLYN, L. I., N. Y.

ST. JOHN'S ("The Church of the Generals")
99th St. & Ft. Hamilton Pkwy.
Rev. Theodore H. Winkert, r
Sun 8, 9:30, HC 10:15 & 11 MP 1st Sun HC 11,
3rd Sun HC 10:15, 7:45 Youth Service, 8:15 EP;
Wed & Saint's Days 7:30 & 10 HC

BUFFALO, N. Y.

ST. PAUL'S CATHEDRAL Shelton Square
Very Rev. Philip F. McNairy, dean; Rev. Leslie D.
Hallett; Rev. Mitchell Haddad
Sun 8, 9:30, 11; HC Daily 12; Tues 7:30, Wed 11

ST. ANDREW'S Main at Highgate
Rev. John W. Talbott
Sun Masses: 8, 10, MP 9:45; Daily 7 ex Thurs 10;
C Sat 7:30

ST. JOHN'S Colonial Circle
Rev. Walter P. Plumley, Rev. Harry W. Vere
Visit one of America's beautiful churches.
Sun 8 HC, 11 CH 5, MP; Tues 10:30 HC

NEW YORK CITY

CATHEDRAL OF ST. JOHN THE DIVINE
Sun 8, 9, 11 HC; 10 MP; 4 EP; 11 & 4 Ser;
Weekdays: 7:30, 8 (and 9 HD ex Wed & 10 Wed),
HC; 8:30 MP; 5 EP. Open daily 7-6

ST. BARTHOLOMEW'S Rev. G. P. T. Sargent, D.D., r
Park Avenue and 51st Street
Sun 8 & 9:30 HC, 11 MP, 11 1st Sun HC; Week-
day HC: Wed 8, Thurs & HD 10:30

GENERAL THEOLOGICAL SEMINARY CHAPEL
Chelsea Square, 9th Ave. & 20th St.
Daily MP & HC 7; Cho Evensong Mon to Sat 6

GRACE Rev. Louis W. Pitt, D.D., r
10th & Broadway
Sun 9 HC, 11 MP & Ser; Tues-Thurs 12:30 Prayers;
Thurs & HD 11:45 HC

HEAVENLY REST 5th Ave. at 90th St.
Rev. John Ellis Large, D.D., r; Rev. Richard Coombs
Sun HC 8, 10, MP & Ser 11, 4; Thurs & HD 11 HC

ST. IGNATIUS' 87th St. & West End Ave., one
block West of Broadway
Rev. W. F. Penny; Rev. C. A. Weatherby
Sun 8:30 & 10:30 (Solemn); Daily 8; C Sat 4-5,
7:30-8:30

CHAPEL OF THE INTERCESSION

Rev. Joseph S. Minnis, D.D.
Sun HC 8, 9:30 & 11, EP 8; Weekdays HC daily 7
& 10, MP 9, EP 5:30, Sat 5, Int 12; C Sat 4-5 &
by appt

ST. MARY THE VIRGIN Rev. Grieg Taber, D.D.
139 West 46th St.
Sun 7, 9, 11, EP & B 8; Daily 7, 8, Wed & HD
9:30; C Thurs 4:30-5:30, Sat 2-3, 4-5, 7:30-8:30

ST. THOMAS' Rev. Reeliff H. Brooks, S.T.D., r
5th Ave. & 53rd St.
Sun HC, 11 MP 11 1st Sun HC; Daily: 8:30 HC;
Thurs & HD 11 HC

TRANSFIGURATION Rev. Randolph Roy, D.D.
Little Church Around the Corner
One East 29th St.
Sun HC 8 & 9 (Daily 8); Cho Eu & Ser 11

TRINITY Rev. Frederic S. Fleming, D.D.
Broadway & Wall St.
Sun 8, 9, 11 & 3:30; Daily: 8, 12 ex Sat 3

SCHENECTADY, N. Y.

ST. GEORGE'S 30 N. Ferry St.
Rev. Darwin Kirby, Jr., r; Rev. E. Paul Parker;
Rev. Robert H. Walters.
Sun 8, 9, 11 H Eu, (9 Family Eu & Communion
Breakfast), 9 School of Religion, 11 Nursery;
Daily MP 8:45, EP 5:30; Daily Eu 7:30; Wed
Eu 7; Thurs Eu 10; HD 7 & 10; C Sat 8-9

PHILADELPHIA, PA.

ST. MARK'S, Locust St. between 16th and 17th Sts.
Rev. William H. Dunphy, Ph.D., r; Rev. Philip T.
Fifer, Th.B.
Sun H Eu 8 & 9, Sun School 9:45, Mat 10:30;
Sung Eu & Ser 11, Nursery School 11, Cho Ev 4;
Daily: Mat 7:30, H Eu 7:45, Wed & Fri 7;
Thurs & HD 9:30, Lit Fri 7:40, EP & Int 5:30
C Sat 12 to 1 & 4 to 5

PITTSBURGH, PA.

CALVARY Shady & Walnut Aves.
Rev. William W. Lumpkin, r; Rev. Eugene M. Chap-
man; Rev. Nicholas Petkovich
Sun 8, 9:30, 11 & 8; HC 7:30 daily, Fri 7:30 &
10:30, HD 10:30

NEWPORT, R. I.

TRINITY, Founded in 1698
Rev. James R. MacColl, III, r
Sun 8 HC, 11 MP; Wed & HD 11 HC

PROVIDENCE, R. I.

ST. STEPHEN'S Rev. Warren R. Ward, r
On the Brown University Campus
Sun Masses: 8, 9:30 (Children's Mass & Instr),
10:15 Adult Sch of Religion, 11 High Mass & Ser,
5 Ev & B (as anno); Daily Mass: 7; C Sat 4:30-
5:30, 7:30-8:30

SAN ANTONIO, TEXAS

ST. PAUL'S MEMORIAL Rev. H. Paul Osborne, r
Grayson & Willow Sts.
Sun 8, 9:30 & 11; Wed & HD 10

MADISON, WIS.

ST. ANDREW'S 1833 Regent Street
Rev. Edward Potter Sabin, r; Rev. Gilbert Doane, c
Sun 8, 11 HC; Weekdays: 7:15 HC, (Wed 9:30)
Confessions Sat 5-6, 7:30-8